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Jacobi P. R. Wyell.

STC 19738

Vet. A2 f. 242



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Reformed Catholike:

or,

A DECLARATION SHEW-  
ing how neere we may come to the present

*Church of Rome in sundrie points of Reli-*

*gion: and wherein we must for*

*ever depart from them*

with an

*Aduertisement to all fauou-*

*ners of the Romane Religion, shewing how*

*the said Religion is against the Catholike*

*principles and grounds of the*

*Catechisme.*

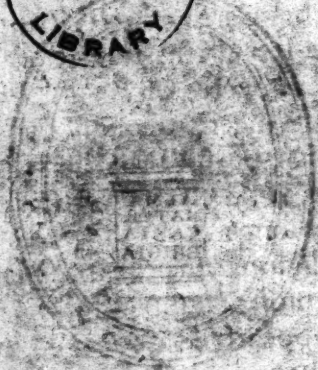
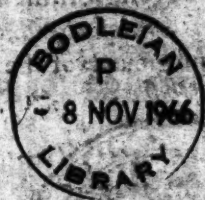


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And are to be sold in Pauls Church-yard at the  
*signe of the Crowne by Simon Waterhouse.*



TO THE RIGHT  
WORSHIPFULL, SIR WIL-

liam Bowes Knight, &c.

*Grace and peace.*



Ight Worshipfull, it is a notable pollicie of the diuel, which he hath put in to the heads of sundry men in this age, to thinke that our religion and the religion of the present Church of Rome are all one for substance: and that they may be reunited as (in their opinion) they were before. Writings to this effect are spread abroad in the French tongue, & respected of English Protestants more then is meete, or ought to be. For, let men in shew of moderation, pretend the peace and good estate of the Catholicke Church as long as they will; this Vnion of the two religions can neuer bee made, more then the vnion of light and darkenesse. And this shall appeare, if we doe but a little consider, how they of the Romane Church haue raised the foundation. For though in words they honour Christ, yet in deede they turne him to a Pseudo-Christ, and an Idol of their

*The Epistle Dedicatorie.*

owne braine. They call him *our Lord*, but with this condition, that the Seruant of Seruants of this Lord may change and adde to his commaundements: hauing so great a power, that he may open and shut heauen to whome he will; and bind the very conscience with his owne lawes, and consequently be partaker of the spirituall kingdome of Christ. Againe, they call him a Saviour, but yet in vs; in that he giues this grace vnto vs, that by our merits, we may partake in the merits of the Saints. And they acknowledge that he died and suffered for vs, but with this caueat, that the Fault beeing pardoned, we must satisfie for the temporall punishment either in this world, or in Purgatory. In a word, they make him our Mediatour of Intercession vnto God: but withall his Mother must be the Queene of Heauen, and by the right of a Mother commaund him there. Thus, in word they crie *Osanna*, but in deede they crucifie Christ. Therefore we haue good cause to blesse the name of God, that hath freed vs from the yoke of this Romane bondage, and hath brought vs to the true light & liberty of the Gospell. And it should be a great height of vnthankfulness in vs, not to stand out against the present Church of Rome, but to yeele our selues

*The Epistle Dedicatorie.*

selues to plots of reconciliation. To this effect and purpose I haue penned this little Treatise, which I present to your Worship, desiring it might be some token of a thankfull minde, for vnderfuerd loue. And I craue withall, not onely your Worshipfull (which is more common) but also your learned protection; beeing well assured, that by skill and arte you are able to iustifie whatsoever I haue truly taught. Thus wishing to you and yours the continuance and the increase of faith and good conscience, I take my leaue. *Cambridge, Iune 28. 1597.*

*Your W. in the Lord;*

*William Perkins.*



# The Author to the Christi-

an Reader.



**B**ut a Reformed Catho-  
like, I understand any one  
that holds the same necessa-  
rie heads of religion with  
the Romane Church: yet  
so, as he parts off and reiects  
all errors in doctrine whereby  
the said religion is corrupted. How this may bee  
done, I haue begun to make some little declaration  
in this small Treatise: the intent whereof is to  
shew how neere wee may come to the present  
Church of Rome in sundrie points of religion: and  
wherein we must for ever dissent.

My purpose in penning this small discourse, is  
threefold. The first is, to confute all such Politikes  
as hold and maintain, that our religion, and that  
of the Romane Church differ not in substance, and  
consequently that they may be reconciled: yet my  
meaning is not here to condemne any Pacification  
that tends to perswade the Romane Church to  
our religion. The second is, that the Papists which  
thinke so basely of our religion, may be wonne to a  
better liking of it: when they shall see how neere  
wee

## To the Reader.

we come unto them in summe points. The third is, that the common Protestant might in some part see and conceive the point of difference betweene us and the Church of Rome: and know in what manner and how farre forth we condemne the opinions of the said Church.

I craue pardon for the order which I use, in handling the severall points. For I have set them downe one by one, as they came to minde, not respecting the lawes of Method. If any Papist shall say that I have not alleadged their opinion aright, I answer, that their booke be at hand, and I can instruct what I have said.

Thus craving thine acceptation for this my pains, and wishing unto thee the increase of knowledge, and love of pure and sound religion, I take my leave, and make an ende.



*The places of doctrine handled,*

*are*

1. Of Free-will.
2. Of Originall sinne.
3. Assurance of saluation.
4. Iustification of a sinner.
5. Of merits.
6. Satisfactions for sinne.
7. Of Traditions.
8. Of Vowes.
9. Of Images.
10. Of real presence.
11. The sacrifice of the Masse.
12. Of fasting.
13. The state of perfection.
14. Worshipping of Saints departed.
15. Intercession of Saints.
16. Implicite faith.
17. Of Purgatorie.
18. Of the Supremacy.
19. Of the efficacy of the Sacraments.
20. Of faith.
21. Of Repentance.
22. The sinnes of the Romane Church.

### Reu. 18. 3.

*And I heard another voice from heauen say.*

*Goe out of her my people, that ye be not partakers of her finnes; and receiue not of her plagues.*



**I**N the former chapter S. Iohn sets downe a description of the whore of Babylon, and that at large, as he saw her in a vision described vnto him. In the sixteenth verse of the

same chapter, he foretels her destruction: and in the three first verses of this 18. chapter, he goeth on to propound the said destruction, yet more directly and plainly: with all alleading arguments to prooue the same, in all the verses following. Now in this fourth verse is set downe a caveat foruing to forewarne all the people of God, that they may escape the iudgement which shall befall the whore: and the words containe two parts: a commandement, and a reason. The

command-

commandement, *Come out of her my people,* that is, from Babylon. The reason, taken from the euent, *least ye be partakers, &c.* Touching the commandement, first I will search the right meaning of it, and then set downe the vse therof and doctrine flowing thence. In historie therefore are three Babylons mentioned: one is, Babylon of Assyria standing on the riuer Euphrates, where was the confusion of Languages, and where the Iewes were in captiuitie: which Babylon is in Scripture reproched for Idolatrie and other iniquities. The second Babylon is in Egypt, standing on the riuer Nilus, and it is now called Cayr; of that mention is made, *1. Pet. 5. 13.* (as some thinke) though indeed it is as likely and more commonly thought, that there is meant Babylon of Assyria. The third Babylon is mysticall, whereof Babylon of Assyria was a tipe and figure, and that is Rome, which is without question here to be understood. And the whor of Babylon, as by all circumstances may be gathered, is the state or regiment of a people that are the inhabitants of Rome, and appertaine thereto. This may be procured by the interpretation of the holy Ghost: for in the last verse of the 17. chapter, the woman, that is, the whore of Babylon, is said to bee *a citie* which

which

which bringeth over the kings of the north: now  
 in the daies when S. Iohn penned this booke  
 of Revelation, there was no city in the world  
 that ruled over the kings of the earth but  
 Rome; it then being the seate where the  
 Emperour put in execution his Imperiall  
 authoritie. Again, in the seauenth verse there  
 is said to sitte on a beast hauing seauen heads and  
 seuen hornes, which seauen heads bee seauen  
 hills, verse 9. whereon the woman sitteth, and  
 also they bee seauen kings. Therefore by the  
 whore of Babylon is meant a cittie standing  
 on seauen hills. Now it is wel knowne, not on-  
 ly to learned men in the Church of God, but  
 euen to the heathen themselves, that Rome  
 alone is the cittie built on seauen distinct  
 hills, called *Calius, Aemilius, Esquilinus, Tar-  
 peius, de Capitolinus, Viminalis, Palatinus, Quir-  
 inalis*. Papists to helpe themselves, doe al-  
 leadge, that olde Rome stood on seauen hills;  
 but now is remooued further to the plain  
 of *Campus Martius*. I answer, that howsoe-  
 uer the greatest part of the cittie in regard of  
 habitation bee now on seauen hills, yet  
 in regard of regiment and practise of religi-  
 on it is: for euen to this day vpon these hills,  
 are seated certayne Churches and Monaste-  
 ries and other like places where the Papall  
 Authoritie is put in execution: and thus  
 Rome

Rome beeing put for a state and regiment, even at this day, it stands vpon seauen hills. And though it become to passe that the harlot in regard of her latter daies euen changed her seate, yet in respect of her younger times, in which shee was bred and borne, shee sate vpon the seauen hills. Others, because they feare the wounding of their own heads, labour to frame these words to another meaning, and say, that by the whore, is meant the company of all wicked men in the world wheresoeuer, the diuell beeing the head thereof. But this exposition is flatte against the text: for in the second verse of the 18. chapter, shee is opposed to the kings of the earth with whome shee is said to commit fornication: and in the last verse shee is called a cittie standing on seauen hills, and raigning over the kings of the earth (as I haue said) and therefore must needs be a state of men in some particular place. And the Papists themselves perceiuing that this shift will not serue their turne, make two Romes, heathenish Rome, and that whereof the Pope is head: now (say they) the whore spoken of, is heathenish Rome, which was ruled by cruell tyrants, as *Nero*, *Domitian*, and the rest: and that Rome whereof now the Pope is head, is nothere meant. Behold a vaine and

foolish distinction: for Ecclesiasticall Rome in respect of state, princely dominion, and cruelty in persecuting the Saints of God, is all one with the heathenish Empire: the Sea of the Bishop beeing turned into the Emperours court, as all histories doe manifest. But let the distinction bee as they suppose, yet by their leaves, here by the whore must bee vnderstood not onely heathenish Rome, but euen the Papall or Ecclesiasticall Rome: for verse 3. of this chapter the holy Ghost saith plainly, that *shee hath made all nations drunke with the wine of the wrath of her fornication*; yea it is added *that shee hath committed fornication with the kings of the earth*, whereby is signified that shee hath indeauoured to intangle all the nations of the earth in her spirituall idolatrie, and to bring the kings of the earth to her religion. Which thing cannot bee vnderstood of the heathenish Rome, for that left all the kings of the earth to their owne religion and idolatrie: neither did they labour to bring forraine kings to worshippinge their gods. Again, chapter 18. verse 16. it is said, *that the ten hornes, which bee tenne kings, shall hate the whore, and make her desolate and naked*, which must not be vnderstood of heathenish Rome, but of Popish Rome: for whereas in former times  
all



all the kings of the earth did submit themselves to the whore, now they have begunne to withdraw themselves, and make her desolate; as the king of Bohemia, Denmarke, Germanie, England, Scotland, and other parts: therefore this distinction is also frivolous. They further alleadge that the whore of Babylon is drunke with the blood of the Saints and Martyrs, chap. 17. vers. 6. shedde not in Rome, but in Ierusalem, where *the Lord was crucified*: and the two prophets being slaine *lie there in the streetes*, Revelat. 17. 18. But this place, is not meant of Hierusalem, as *Hierome* hath fully taught, but it may well bee vnderstood of Rome: Christ was crucified there, either because the authoritie, whereby hee was crucified was from the Romane Empire, or else because Christ in his members was and is there daily crucified, though locally in his owne person he was crucified at Ierusalem. And thus, notwithstanding all which hath beene said, wee must here by the whore vnderstand the state and Empire of Rome, not so much vnder the heathen Emperours, as vnder the head thereof the Pope: which exposition, besides the authoritie of the text, hath the fauour and defence of auncient and learned men. *Bernard* saith, *They are the ministers of Christ,*

but

Epist. 17.  
Eusto &  
Paul & ad  
Arcellam.

Serm. in  
Ant. 33.

but they serve Antichrist. Again, The beast Epist. 24.  
 spoken of in the Apocalypse which a woman is gi-  
 ven to speake blasphemies, and to make warre  
 with the Saints of God, is now gotten into Peters  
 chaire, as a lyon prepared to his praye. It will be  
 said, that Bernard speaks these latter words  
 of one that came to the Popedom by in-  
 trusion or vsurpation. It is true indeede: but  
 wherefore was he an vsurper? He rendreth a  
 reason thereof in the same place because the  
 Antipope called *Innocentius* was chosen by  
 the kings of Almaine, France, England,  
 Scotland, Spaine, Hierusalem, with consent  
 of the whole Cleargie and people in these  
 nations, and the other was not. And thus  
 Bernard hath given his verdict, that not on-  
 ly this vsurper, but all the Popes for this  
 many yeers are the beast in the Apocalypse  
 because now they are onely chosen by the  
 colledge of Cardinalls. To this agreeth the  
 decree of Pope *Nicolas* the second, ann. C. in nom-  
 ber 1059. that the Pope shall afterward be crea-  
 ted by the suffrages of the Cardinall Bi-  
 shops of Rome, with the consent of the rest  
 of the cleargie and people, and the Empe-  
 rour himselfe; and all Popes are *canonically*  
 chosen and accounted as Antichrists, that enter o-  
 therwise, as all now doe. *Joachimus Abbas* Reference  
lucio. 2.  
Thess. 2.  
 saith, Antichrist was long since borne in Rome,  
 and



and shall be yet advanced higher in the Aposto-  
like Sea. Petrarch saith, Once Rome, now Baby-  
lon. And Irenæus booke 5. chap. last, said be-  
fore all these, that Antichrist should be Laci-  
mus, a Romane.

Againe, this commandement must not  
so much be vnderstood of a bodily depar-  
ture in respect of cohabitation & presence,  
as of a spirituall separation in respect of  
faith and religion. And the meaning of the  
holy Ghost is, that men must depart from  
the Romish Church in regard of Iudge-  
ment and doctrine, in regard of their faith  
and the worship of God.

Thus then we see that the words containe  
a commaundement from God, inioyning  
his Church and people to make a separati-  
on from Babylon. Whence I obserue, That  
all those who will be saved, must depart and sepa-  
rate themselves from the faith and religion of  
this present Church of Rome. And whereas they  
are charged with schisme that separate on  
this manner, the truth is, they are not schis-  
matikes that doe so, because they haue the  
commandement of God for their warrant:  
and that party is the schismaticke in whome  
the cause of this separation lieth: and that  
is in the Church of Rome, namely the cup  
of abomination in the whoores hand, which

is, their hereticall and schismaticall religion.

Now touching the duty of separation, I meane to speake at large, not standing so much to prooue the same, because it is euident by the text, as to shew the manner and measure of making this separation: and therein I will handle two things. First, how farre forth we may ioyne with them in the matter of religion: secondly, how farre forth and wherein we must dissent and depart from them. And for this cause I meane to make choise of certaine points of religion, and to speake of them in as good order as I can, shewing in each of them our consent and difference: and the rather, because some harpe much vpon this string, that a Vnion may be made of our two religions, and that we differ not in substance, but in points of circumstance.

The first point wherewith I meane to beginne shall be the point of Free-will; though it be not the principall.

### *I. Our consent.*

Free-will both by them and vs, is taken for a mixt power in the minde and wil of man: whereby discerning what is good and  
B
what

what is euill, he doth accordingly choose or refuse the same.

*I. Conclus.* Man must be considered in a fourfold estate, as he was created, as he was corrupted, as he is renewed, as he shall be glorified. In the first estate, we ascribe to mans will libertie of nature in which hee could will or nill either good or euill: in the third, liberty of grace, in the last liberty of glory. All the doubt is of the second estate: and yet therein also we agree, as the conclusions following will declare.

*II. Conclus.* The matters where about free will is occupied, are principally the actions of men, which be of three sorts, naturall, humane, spirituall. Naturall actions are such as are common to men with beasts, as to eate, drinke, sleepe, heare, see, smell, tast, and to mooue from place to place: in all which we ioyne with the Papists, and hold that man hath free will, and even since the fall of *Adam* by a naturall power of the minde doth freely performe any of these actions or the like.

*III. Conclus.* Humane actions are such as are common to all men good and bad, as to speake and vse reason, the practise of all mechanickall and liberall arts, and the outward performance of ciuill and Ecclesiasticall

call duties, as to come to the Church to speake, and preach the word, to reach out the hand to receiue the Sacrament, and to lend the eare to listen outwardly to that which is taught. And hither we may referre the outward actions of ciuill vertues; as namely, Iustice, temperance, gentlenes, liberalitie. And in these also we ioyne with the Church of Rome, & say (as experience teacheth) that men haue a natural free-dome of will, to put them or not to put them in execution. *Paul* saith, *Rom. 2. 14. The Gentiles that haue not the law, doe the things of the law by nature*, that is, by naturall strength: and he saith of himselfe, that before his conuersion touching the righteousness of the law; *he was unblameable. Phil. 3. 6.* And for this externall obedience, naturall men receiue reward in temporall things. *Matth. 6. 5. Ezech. 39. 19.* And yet here some caueats must be remembered, I. that in humane actions; mans will is weake and feeble, and his vnderstanding dimme and darke; and there-upon he often failes in them. And in all such actions with *Augustine* I vnderstand the will of man to be onely wounded or halfe dead. II. That the will of man is vnder the will of God, and therefore to be ordered by it: as *Jeremie* saith, chap. 10. verse 23. *O Lord I know*

know that the way of man is not in himselfe, neither is in man to walke or direct his steppes.

*IX. Conclus.* The third kind of actions are spirituall more neerely concerning the heart and conscience, and these be two-fold: they either concerne the kingdome of darknesse, or els the kingdome of God. Those that concerne the kingdome of darknesse are sinnes properly: and in these we likewise ioyne with the Papists and teach, that in sinnes or euill actions, man hath freedom of will. Some peradventure will say, that we sinne necessarily, because he that sinneth cannot but sinne: and that free-will and necessitie cannot stand together. Indeepe the necessitie of compulsion or coaction, and free-will cannot agree: but there is another kind of necessity which may stand with freedom of will: for somethings may be done necessarily and also freely. A man that is in close prison, must needes there abide, and cannot possibly get forth and walke where he will: yet can he mooue himselfe freely, and walke within the prison: so likewise, though mans will be chained naturally by the bonds of sinne, and therefore cannot but sinne, and thereupon sinneth necessarily, yet doth it also sinne freely.

*V. Conclus.*

*V. Conclus.* The second kind of spiritu-  
all actions or things, concerne the king-  
dome of God: as repentance, faith, the con-  
uersion of a sinner, new obedience, and such  
like: in which we likewise in part ioyne with  
the Church of Rome and say, that in the  
first conuersion of a sinner, mans free-will  
concurres with Gods grace, as a fellow or  
co-worker in some sort. For in the conuer-  
sion of a sinner three things are required: the  
word, gods spirit, and mans will: for mans  
will is not passiue in all and euery respect,  
but hath an action in the first conuersion  
and change of the soule. When any man is  
conuerted, this worke of God is not done  
by compulsion, but he is conuerted willing-  
ly: and at the very time when he is conuer-  
ted, by Gods grace he wills his conuersion.  
To this end said Augustine, *He which made*

*thee without thee, will not (aue thee without thee.* Serm. 15. c.  
verb. Apost.  
de grat. &  
lib. arbit. 1.

Againe, *that is certain, that our will is required in  
this, that we may doe any good thing well: but we  
haue it not from our owne power, but God workes  
to will in vs.* For looke at what time God

giues grace, at the same time he (a) giueth a 4 Poss. vel  
le. & actu  
perc.  
will to desire and will the same grace: as for  
example, when God workes faith, at the  
same time he workes also vpon the will cau-  
sing it to desire faith, and willingly to receiue  
the



the gift of beleeuing. God makes of the vn-willing will, a willing will: because no man can receiue grace vtterly against his will, considering will constrained is no will. But here we must remember, that howsoeuer in respect of time the working of grace by gods spirit, and the willing of it in man goe together: yet in regard of order, grace is first wrought, and mans will must first of all be acted and moued by grace, and then it also acteth, willeth, and mooueth it selfe. And this is the last point of consent betweene vs and the Romane Church touching Free-will; neither may we proceede further with them.

## *II. The difference or dissent.*

The point of difference standeth in the cause of the freedome of mans will in spirituall matters, which concerne the kingdome of God. The Papists say, mans will concurrith and worketh with Gods grace in the first conuersion of a sinner *by it selfe*, and by it owne naturall power, and is onely helped by the holy Ghost. Wee say, that mans will worketh with grace in the first conuersion, yet not of it selfe, but by grace. Or thus;  
They

They say will hath a naturall cooperation: wee denie it, and say it hath cooperation onely by grace, beeing in it selfe not active but passiue; willing well onely as it is mooued by grace, whereby it must first be acted and mooued, before it can act or will. And that wee may the better conceiue the difference, I will vse this comparison; The Church of Rome sets forth the estate of a sinner by the condition of a prisoner, and so doe wee: marke then the difference. It supposeth the said prisoner to lie bound hand and foote with chaines and fetters, and withall to bee sicke and weake, yet not wholly dead, but liuing in part: it supposeth also that beeing in this case, hee stirreth not himselfe for any helpe, and yet hath abilitie and power to stirre. Hereupon if the keeper come and take away his boltes and fetters, and holde him by the hand, and helpe him vp, hee can and will of himselfe stand and walke, and goe out of prison: euen so (say they) is a sinner bound hand and foote, with the chaine of his sinnes: and yet hee is not dead but sicke, like to the wounded man in the way betweene Iericho and Ierusalem. And therefore doth hee not will and affect that which is good: but if the holy Ghost come and do but vntie his bands, and reach  
him



him his hand of grace, then can hee stand of himselfe and will his owne saluation, or any thing else that is good. VVee in like manner graunt, that a prisoner fitly resembleth a naturall man, but yet such a prisoner must he bee, as is not onely sicke and weake, but even stark dead: which cannot stirre though the keeper vntie his boltes and chaines, nor heare though hee sound a trumpet in his eare: and if the said keeper would haue him to mooue and stirre, hee must giue him not onely his hand to helpe him, but euen soule and life also: and such a one is every man by nature; not onely chained and fettered in his sinnes, but starke dead therein: as one that lieth rotting in the graue, not hauing any abilitie or power to mooue or stirre: and therefore hee cannot so much as desire or doe any thing that is truly good of himselfe, but God must first come and put a newe soule into him, euen the spirit of grace to quicken and reuiue him: and then beeing thus reuiued, he will beginneth to will good things at the very same time, when God by his spirit first infuseth grace. And this is the true difference betweene vs and the Church of Rome in this point of free will.

### III. Our reasons.

Now for the confirmation of the doctrine we holde, namely, that a man willett not his owne conuersion of himselfe by nature either in whole or in part, but by grace wholly and alone: these reasons may be vsed. The first is taken from the nature and measure of mans corruption, which may bee distinguished into two parts. The first is the want of that originall righteousness, which was in man by creation: the second is, a pronenesse and inclination to that which is euill, and to nothing that is truly good. This appeareth Gen. 8. 21. *The frame of mans heart* (saith the Lord) *is euill euen from his childhood*: that is, the disposition of the vnderstanding, will, affections, with all that the heart of man deuise, frameth, or imagineth, is wholly euill. And *Paul* saith, Rom. 8. 5. *The wisdom of the flesh is enmitie against God*. Which words are very significant: for the word [*phronema*] translated *wisdom*, signifieth that the best thoughts, the best desires, affections, and in-deauours that be in any naturall man, euen those that come most neare to true holines, are not onely contrarie to God, but enmitie it selfe. And hence I gather, that the very heart

heart it selfe, that is, the will and minde, from whence these desires and thoughts do come, are also enmitie vnto God. For such as the action is, such is the facultie whence it proceedeth: such as the fruite is, such is the tree: such as the branches are, such are the roots. By both these places it is euident, that in man there is not onely a want, absence, or deprivation of originall righteousness, but a pronenesse also by nature vnto that which is euill: which pronenesse includes in it an inclination not to some fewe, but to all and euery sinne: the very sinne against the holy Ghost not excepted. Hence therefore I reason thus:

*If every man by nature doth both want originall iustice, and bee also prone vnto all euill, then wanteth hee naturall free-will to will that which is truly good.*

*But every man by nature wants originall iustice, and is also prone vnto all euill.*

*Ergo: Every man naturally wants free-will, to will that which is good.*

**Reason II.** 1. Cor. 3. 14. *The naturall man perceiueth not the things of the spirit of God, for they are foolishnes vnto him, neither can he know them, because they are spiritually discerned. In these words St. Paul sets downe these points: I. that a naturall man doth not so much as*  
*thinke*

thinke of the things revealed in the Gospel. II. that a man hearing, and in minde conceiuing them, cannot giue consent vnto them, and by naturall iudgement approoue of them; but contrariwise thinketh them to be foolishnesse. III. that no man can giue assent to the things of God, vnlesse hee bee enlightened by the spirit of God. And hence I reason thus;

*If a man by nature doth not know and perceiue the things of God, and when hee shall know them, cannot by nature giue assent vnto them; then hath he no power to will them.*

*But the first is evidently true. Ergo.*

For first the mind must approoue & giue assent, before the wil can choose or wil: & when the mind hath not power to conceiue or giue assent, there the will hath no power to will.

Reason III. Thirdly the holy Ghostauenoucheth, Eph. 2. 2. Coloss. 2. 13. that all men by nature are dead in sinne and trespasses: not as the Papists say, weake, sicke, or halfe dead. Hence I gather, that man wanteth naturall power not to will simply, but freely & frankly to will that which is truely good. A dead man in his graue cannot stirre the least finger because he wants the very power of life, sense, and motion: no more can hee that is dead in sinne, will the least good: nay, if hee could

could either will or doe any good, hee could not be dead in sinne. And as a dead man in the graue, cannot rise but by the power of God: no more can hee that is dead in sinne rise, but by the power of Gods grace alone, without any power of his owne.

Reason IV. Fourthly, in the conuersion and saluation of a sinner, the Scripture ascribeth all to God, and nothing to mans free-will. Ioh. 3. 3. *Except a man be borne againe he cannot see the Kingdome of God.* Ephes. 2. 10. *Wee are his workmanship created in Christ Iesus to good workes.* And chap. 4. vers. 24. *the new man is created to the image of God.* Now to be borne againe, is a worke of no lesse importance then our first creation: and therefore wholly to bee ascribed to God as our creation is. Indeede Paul, Philip. 2. 12, 13. biddeth the Philippians *work out their saluation with feare and trembling*: not meaning to ascribe vnto them a power of doing good by themselves. And therefore in the next verse hee addeth, *It is God that worketh both the will and the deede*: directly excluding all naturall free-will in things spirituall: and yet withall he acknowledgeth, that mans will hath a worke in doing that which is good, not by nature, but by grace. Because when God giues man power to will good things, then

then hee can will them: and when he giueth him a power to doe good, then hee can doe good, and he doth it. For though there bee not in mans conuersion a naturall cooperation of his will with Gods spirit, yet is there a supernaturall cooperation by grace, enabling man when he is to be conuerted, to wil his conuersion: according to which S. Paul saith, 1. Cor. 15. 10. *I haue laboured in the faith*, but lest any man should imagine, that this was done by any naturall power: therefore hee addeth, *yet not I*, that is, not by any thing in me, *but Gods grace in me*, inabling my will to doe the good I doe.

Reason V. The iudgement of the ancient Church. (a) August. *The will of the regenerate is kindled onely by the holy Ghost: that they may therefore be able because they wil thus; and they wil thus because God workes in them to will.* And, (b) *We haue lost our free-will, to loue God by the greatnesse of our sinne.* Serm. 2. on the words of the Apostle. *Man when he was created, receiued great strength in his free-will: but by sinning he lost it.* (c) Fulgentius, *God giueth grace freely to the unworthy whereby the wicked man beeing iustified is enlightened, with the gift of good will, and with a facultie of doing good: that by mercy preuening him he may beginne to will wel, and by mercy con-*  
August. de corrept. & grat. c. 12. Epist. 109. Fulg. lib.  
ming



ming after, he may doe the good he will. Bernard  
 & Bernard. saith, (d) It is wholly the grace of God that me  
 1 de li. arb. are created, healed, saved. Councell. Arausic.  
 2. cap. 6. To beleue and to will is given from a-  
 bone by infusion, and inspiration of the holy  
 Ghost. More testimonies and reasons might  
 be alleadged to prooue this conclusion, but  
 these shall suffice: now let vs see what rea-  
 sons are alleadged to the contrary.

### III. Obiections of Papissts.

*Obiect. 1.* First they alleadge, that man  
 by nature may doe that which is good: and  
 therefore will that which is good: for none  
 can doe that which he neither willeth nor  
 thinketh to doe, but first we must will and  
 then doe. Now (say they) men can doe good  
 by nature, as giue almes, speake the truth,  
 doe iustice, and practise other duties of ciuill  
 vertue: and therefore will that which is  
 good. *Answer,* that a naturall man may doe  
 good workes for the substance of the out-  
 ward worke: but not in regard of the good-  
 nesse of the manner: these are two diuers  
 things. A man without supernaturall grace  
 may giue almes, do iustice, speake the truth,  
 &c. which be good things considered in  
 them-

themselves as God hath commanded them; but he cannot doe them well. To thinke good things and to doe good things are naturall workes: but to thinke good things in a good manner, and to doe them well, so as god may accept the action done, are workes of grace. And therefore the good thing done by a naturall man is a sinne, in respect of the doer: because it failes both for his right beginning, which is a pure heart, good conscience, and faith vnfained; as also for his end which is the glory of God.

*Obiect. 11.* God hath commanded all men to belecue and repent: therefore they haue naturall free-will, by vertue whereof (beeing helped by the spirit of God) they can belecue and repent. *Ans<sup>r</sup>.* This reason is not good: for by such commaundements God shewes not what men are able to doe; but what they should doe, and what they cannot doe. Againe, the reason is not well framed, it ought rather to be thus: because God giues men commaundement to repent and belecue, therefore they haue power to repent and belecue, either by nature or by grace, and then we hold with them. For when God in the Gospell commaundeth men to repent and to belecue, at the



the same time by his grace he inableth them both to will or desire to beleene and repent, as also actually to repent and beleue.

*Obiect. III.* If man haue no free-will to sinne or not to sinne, then no man is to be punished for his sinnes: because hee sinneth by a necessitie not to be auoided. *Ans.* The reason is not good: for though man cannot but sinne, yet is the fault in himselfe, and therefore hee is to bee punished; as a bankrupt is not therefore freed from his debtes, because hee is not able to pay them: but the bills against him stand in force, because the debt comes through his owne default.

## *The second point. Of Originall sinne.*

THE next point to bee handled, is concerning *Originall sinne* after baptisme; that is, how farre forth it remaineth after baptisme. A point to bee well considered, because heereupon depend many pointes of Poperie.

## I. Our consent.

*I. Conclus.* They say naturall corruption after baptisme is abolished, and so say wee: but let vs see how farre it is abolished. In Originall sinne are three things: I. the punishment, which is the first and second death. II. Guiltinesse, which is the binding vp of the creature vnto punishment. III. the fault or the offending of God, vnder which I comprehend our guiltinesse in *Adams* first offence, as also the corruption of the heart: which is a naturall inclination and pronenesse to anything that is euill, or against the law of God. For the first we say, that after baptisme in the regenerate, the punishment of Originall sinne is taken away; *There is no condemnation* (saith the Apostle) *to them that bee in Christ Iesus*, Rom. 8. 1. For the second, that is, guiltinesse, wee further condescend and say; that is also taken away in them that are borne anew: for considering there is no condemnation to them, there is nothing to binde them to punishment. Yet this caueat must bee remembered, namely, that the guiltinesse is remooued from the person regenerate, not from the sinne in the person: but of this more afterward

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terward. Thirdly, the guilt in *Adams* first offence is pardoned. And touching the corruption of the heart, I auouch two things. I. That, that very power or strength whereby it raigneth in man, is taken away in the regenerate. II. That this corruption is abolished (as also the fault of euery actuall sinne past) so farre forth as it is the fault and sinne of the man in whome it is. Indeeде it remaines till death, and it is sinne considered in it selfe, so long as it remaines, but it is not imputed vnto the person: and in that respect is as though it were not; it beeing pardoned.

## *II. The dissent or difference.*

Thus farre we consent with the Church of Rome: now the difference betweene vs stands not in the abolishment, but in the manner, and the measure of the abolishment of this sinne.

Papists teach, that Originall sinne is so farre forth taken away after baptisme, that is ceaseth to bee a sinne properly: and is nothing else but a want, defect, and weakenesse, making the heart fit and readie to conceiue sinne:

sinne: much like tinder, which though it be not fire of it selfe, yet is it very apt and fitte to conceiue fire. And they of the Church of Rome denie it to bee sinne properly, that they might vpholde some grosse opinions of theirs, namely, That a man in this life may fulfill the law of God: and doe good workes voide of sinne: that hee may stand righteous at the barre of Gods iudgement by them. But wee teach otherwise, that though Originall sinne bee taken away in the regenerate, and that in sundrie respects: yet doth it remaine in them after baptisme, not onely as a want and weakenesse, but as a sinne, and that properly: as may by these reasons be prooued.

Reason I. Rom. 7. 17. *Paul saith directly: It is no more I that doe it, but sinne that dwelleth in me:* that is, Originall sinne. The Papists answer againe, that it is so called *improperly*: because it commeth of sinne, and also is an occasion of sinne to bee done. But by the circumstances of the text, it is sinne properly: for in the words following, Saint *Paul* saith, that this sinne dwelling in him, made him to doe the euill which hee hated. And verse 24. hee crieth out, *O wretched man that I am, who shall deliuer me from this body of death?* whence I reason thus:

That which once was sinne properly, and still remaining in man maketh him to sinne, and intangleth him in the punishment of sinne, and makes him miserable: that is sinne properly.

But Originall sinne doth all these. Ergo.

Reason II. Infants baptized and regenerate, die the bodily death before they come to the yeares of discretion: therefore Originall sinne in them is sinne properly: or else they should not die, hauing no cause of death in them: for death is the wages of sinne, as the Apostle saith, Rom. 6. 23. and Rom. 5. 12. Death entered into the world by sinne. As for actuall sinne they haue none, if they die presently after they are borne before they come to any vse either of reason, or affection.

Reason III. That which lusteth against the spirit, and by lusting tempteth, and in tempting intiseth and draweth the heart to sinne, is for nature sinne it selfe; but concupiscence in the regenerate lusteth against the spirit, Galat. 5. 17. and tempteth as I haue saide. Iam. 1. 14. God tempteth no man, but every man is tempted when hee is drawne away by his owne concupiscence, and is intised: then when lust conceiuerh, it bringeth forth sinne. And therefore it is sinne properly: such as the

the fruit is, such is the tree. August. Concupis- August.  
cence against which the spirit lusteth, is sinne, contra Iu-  
because in it there is disobedience against the rule l. 5, cap. 3.  
of the minde: and it is the punishment of sinne, be-  
cause it befalls man for the merits of his disobe-  
dience: and it is the cause of sinne.

Reason IV. The iudgement of the an-  
cient Church. August. epist. 29. Charitie in  
some is more, in some lesse, in some none: the  
highest degree of all which cannot bee increased,  
is in none, as long as man liues upon earth. And  
as long as it may bee increased, That which is  
lesse then it should bee, is in fault: by which  
fault it is, that there is no iust man upon earth  
that doth good and sinneeth not: by which fault  
none liuing shall bee iustified in the sight of God.  
For which fault, if wee say wee haue no sinne,  
there is no truth in vs: for which also though wee  
profit neuer so much, it is necessarie for vs to say,  
Forgiue vs our debts, though all our words, deeds,  
and thoughts bee alreadye forgiuen in baptisme.  
Indeede Augustine in sundrie places seemes  
to denie concupiscence to bee sinne after  
baptisme: but his meaning is, that con-  
cupiscence in the regenerate is not the sinne  
of the person in whome it is. For thus hee  
expounds himselfe, (a) This is not to haue <sup>ad Valer</sup>  
sinne, not to bee guiltie of sinne. And, (b) l. 1. cap. 2.  
The law of sinne in baptisme is remitted and <sup>b lib. 2. con-</sup>  
tra, Iul. <sup>not</sup>



Tract. 42. not ended. And, (c) Let not sinne raigne; bee  
n lob. saith not, let not sinne be, but let it not raigne. For  
as long as thou livest, of necessitie sinne will bee in  
thy members: at the least, looke it raigne not in  
thee, &c.

## Obiections of Papists.

The arguments which the Church of Rome alleadgeth to the contrarie, are these:

*Obiection I.* In baptisme men receiue perfect and absolute pardon of sinne; and sinne beeing pardoned is taken quite away: and therefore Originall sinne after baptisme ceaseth to be sinne. *Ans.* Sinne is abolished two

quoad  
imputatio-  
nem.

quoad ex-  
istentiam

waies: first in regard of (a) imputation to the person: secondly in regard of (b) existing and beeing. For this cause, God vouchsafeth to man two blessings in baptisme, Remission of sinne, and Mortification of the same. Remission or pardon abolisheth sinne wholly in respect of any imputation thereof vnto man, but not simply in regard of the beeing thereof. Mortification thereof goeth further, and abolisheth in all the powers of body and soule, the very concupiscence or corruption it selfe, in respect of the beeing thereof. And because mortification is not accomplished till death, therefore

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originall corruption remaineth till death, though not imputed.

*Obiection II.* Euery sinne is voluntarie: but Originall sinne in no man after baptism is voluntarie: and therefore no sinne.

*Answer.* The proposition is a politicke rule pertaining to the courts of men, and must bee vnderstood of such actions as are done of one man to another: and it doth not belong to the court of conscience, which God holdeth and keepeth in mens hearts, in which euery want of conformity to the law is made a sinne. Secondly I answer, that Originall sinne was voluntarie in our first parent *Adam*: for hee sinned, and brought this miserie vpon vs willingly; though in vs it bee otherwise vpon iust cause. Actuell sin was first in him, and then originall corruption; but in vs originall corruption is first, and then actuell sinne.

*Obiection III.* Where the forme of any thing is taken away, there the thing it selfe ceaseth also: but after baptism in the regenerate, the forme of Originall sinne, that is, *the guilt*, is quite remooued: and therefore sinne ceaseth to bee sinne. *Answer.* The guilt, or obligation to punishment, is not the forme of originall corruption, but (as wee say in schooles) an accident or necessa-

rie companion thereof. The true forme of Originall sinne, is a defect and deprivation of that which the lawe requireth at our hands in our minde, will, affections, and in all the powers both of soule and bodie. But they vrge this reason further, saying, where the guilt and punishment is taken away, there is no fault remaining: but after baptism the guilt and punishment is remooued: and therefore, though originall corruption remaine, it is not as a fault to make vs guiltie before God, but onely as a weaknesse. *Ans.* Guilt is remooued and not remooued. It is remooued from the person regenerate, which stands not guiltie for any sinne originall or actuall: but guilt is not remooued from the sinne it selfe; or, as some answer, there bee two kindes of guilt, actuall, and potentiall. The actuall guilt is, whereby sinne makerh man stand guiltie before God: and that is remooued in the regenerate. But the potentiall guilt, which is an aptnesse in sinne, to make a man stand guiltie if he sinne, that is not remooued: and therefore still sinne remaineth sinne. To this or like effect saith Augustine. (b) *We say that*

*(for that is not a person) but that whereby it made man guiltie from the beginning, is pardoned,*

contra

ll. 6, c. 6.

and

and that the thing it selfe is euill, so as the regenerate desire to be healed of this plague.

**Obiect. III.** Lastly, for our disgrace they alleadge that we in our doctrine teach, that Originall sinne after baptisme is onely clipped or pared, like the haire of a mans head, whose rootes still remaine in the flesh, growing and increasing after they are cutte, as before. *Ans.* Our doctrine is abused: for in the paring of any thing, as in cutting of the haire, or in lopping a tree, the roote remains vntouched, and thereupon multiplyeth as before. But in the mortification of originall sinne after baptisme, we hold no such paring: but teach, that in the very first instant of the conuersion of a sinner, sinne receiueh his deadly wound in the roote, neuer afterward to be recovered.

## *The third point: Certentie of saluation.*

### *I. Our Consent.*

**I. Conclus.** We hold and beleue that a man in this life, may be certen of saluation: and the same thing doth the Church of

of Rome teach and hold.

*II. Conclus.* We holde and beleue that a man is to put a certen affiance in Gods mercie in Christ for the saluation of his soule: and the same thing by common consent holdeth the foresaid Church: this point maketh not the difference betweene vs.

*III. Conclus.* We hold that with assurance of saluation in our hearts is ioyned doubting: and there is no man so assured of his saluation, but he at some time doubteth thereof, especially in the time of temptation; and in this the Papists agree with vs, and we with them.

*IV. Conclus.* They goe further and say, that a man may be certen of the saluation of men, or of the Church by Catholike faith: and so say we.

*V. Conclus.* Yea they hold, that a man by faith may be assured of his owne saluation through extraordinary reuelation, as *Abraham* and others were, and so doe we.

*VI.* They teach that we are to be certen of our saluation by (o) speciall faith in regard of God that promiset; though in regard of our selues and our indisposition we cannot: and in the former point they consent with vs.

o Bell. l. 3.  
pa. 129. cl.

II. The

## II. The dissent or difference.

The very maine point of difference lies in the manner of assurance.

*I. Conclus.* We hold that a man may be certen of his saluation in his owne conscience even in this life, and that by an ordinarie and speciall faith. They hold that a man is certen of his saluation onely by hope: both of vs hold a certenty, we by faith, they by hope.

*II. Conclus.* Further, we hold and avouch that our certenty by true faith is vnfallible: they say, their certenty is onely probable.

*III. Conclus.* And further though both of vs say, that we haue confidence in Gods mercy in Christ for our saluation, yet we do it with some difference. For our confidence commeth from certen and ordinarie faith: theirs from hope, ministring (as they say) but a coniecturall certenty.

Thus much of the difference: now let vs see the reasons too and fro.



### III. Obiections of Papists.

*Obiect. 1.* Where there is no word there is no faith: for these two are relatives: but there is no word of God saying, *Cornelius* beleeue thou, *Peter* beleeue thou, and thou shalt be saued. And therefore there is no such ordinary faith to beleeue a mans owne particular saluation. *Ans.* The proposition is false, vnlesse it be supplied with a clause on this manner, *where there is no word of promise, nor any thing that doth conueneruaile a particular promise, there is no faith.* But (say they) there is no such particular word. It is true God doth not speake to men particularly, Beleeue thou, and thou shalt be saued. But yet doth he that which is answerable hereunto, in that he giueth a generall promise, with a commaundement to apply the same: and hath ordained the holy ministerie of the word to apply the same to the persons of the hearers in his owne name: and that is as much as if the Lord himselfe should speake to men particularly. To speake more plainly: in the Scripture the promises of saluation be indefinitely propounded: it  
 faith

faith not any where, if *Iohn* will beleue, he shall be saued, or if *Peter* will beleue, he shall be saued, but whosocuer beleueth shall be saued. Now then comes the minister of the word, who standing in the roome of God, and in the stead of Christ himselfe, takes the indefinite promises of the Gospel, and laies them to the hearts of euery particular man: and this in effect is as much as if Christ himselfe should say, *Cornelius* beleue thou, and thou shalt be saued: *Peter* beleue thou, and thou shalt be saued. It is answered, that this applying of the Gospell is vpon condition of mens faith and repentance, and that men are deceiued touching their owne faith and repentance: and therefore faile in applying the word vnto themselves. *Ans.* Indeepe this manner of applying is false in all hypocrits, hereticks, and vnrepentant persons: for they apply vpon carnall presumption, and not by faith. Neuerthelesse it is true in all the elect having the spirit of grace, and prayer: for when God in the ministry of the word being his owne ordinance, saith, *Seeke ye my face*: the heart of Gods children truly answereth, *O Lord I will seeke thy face.* Psal. 17. 8. And when God shall say, *Thou art my people*, they shall say againe: *The Lord is my God,* Zach.

13. 6. And it is a truth of God, that he which beleueth knoweth that he beleueth: and he that truly repenteth knoweth that he repenteth: vnlesse it be in the beginning of our conuersion, and in the time of distresse and temptation. Otherwise what thankfulness can there be for grace received.

*Obiect. II.* It is no article of the Creed, that a man must beleue his owne saluation: and therefore no man is bound thereto.

*Ans.* By this argument it appeares plainly, that the very pillars of the Church of Rome doe not vnderstand the Creede: for in that which is commonly called the Apostles Creede, every article implieth in it this particular faith. And in the first article, *I beleue in God*, are threethings contained: the first, to beleue that there is a God, the second to beleue the same God is my God: the third, to put my confidence in him for my saluation: and so much containe the other articles, which are concerning God. When *Thomas* said, *Ioh. 20. 20. My God*, *Christ* answered, *Thou hast beleued Thomas*. Where we see that to beleue in God, is to beleue God to be our God. And *Psal. 78. v. 22.* to beleue in God, and to put trust in him are all one, *They beleued not in God, and trusted*

trusted not in his helpe. And the articles concerning Remission of sinnes, and Life euerslasting, doe include, and we in them acknowledge our speciall faith concerning our owne saluation. For to beleue this or that, is to beleue there is such a thing, and that the same thing belongs to me: as when *David* said, I should haue fainted except I had beleued to see the goodnesse of the Lord in the land of the liuing. *Psal.* 27. 13. It is answered, that in those articles we onely professe our selues to beleue remission of sinnes, and life euerslasting, to be vouchsafed to the people and Church of God. *Answ.* This indeede is the exposition of many, but it stands not with common reason. For if that be all the faith that is there confessed, the diuell hath as good a faith as we. He knoweth and beleueth that there is a God: and that this God imparteth remission of sinnes, and life euerslasting to his Church. And to the end that we beeing Gods children, may in faith goe beyond all the diuels in hell, we must further beleue, that remission of sinnes, and life euerslasting belongs vnto vs: and vnlesse we doe particularly apply the said articles vnto our selues, we shall little or nothing differ from the diuell, in making confession of faith.

*Obiect.*

*Obiect.* III. We are taught to pray for the pardon of our sinnes day by day, *Math.* 6. 12. and all this were needlesse, if we could be assured of pardon in this life. *Ans.* The fourth petition must be vnderstood not so much of our old debts or sinnes, as of our present and new sinnes: for as we goe on from day to day, so we adde sinne to sinne: and for the pardon of them we must humble our selues and pray. I answer againe, that we pray for the pardon of our sinnes; not because we haue no assurance thereof, but because our assurance is weake and small: we grow on from grace to grace in Christ, as children doe to mans estate by little and little. The heart of euery beleeuers is like a vessell with a narrow necke, which beeing cast into the sea, is not filled at the first; but by reason of the straight passage, receiueth water droppe by droppe. God giueth vnto vs in Christ euen a sea of mercy, but the same on our parts is apprehended and receiued onely by little and little, as faith groweth from age to age: and this is the cause why men hauing assurance pray for more.

## Our reasons to the con- trarie.

**Reason L.** The first reason may be taken from the nature of faith, on this manner. True faith is both an infallible assurance and a particular assurance of the remission of sinnes and of life everlasting. And therefore by this faith, a man may be certainly and particularly assured of the remission of sinnes and life everlasting. That this reason may be of force, two things must be prooued: first, that true faith is a certain assurance of Gods mercy to that party in whom it is. Secondly, that faith is a particular assurance thereof. For the first, that faith is a certain assurance, Christ saith to *Peter*, Mat. 14. 11. *O thou of little faith, wherefore diddest thou doubt?* where he maketh an opposition betweene faith and doubting, whereby giuing vs directly to vnderstand, that To be certain, and to giue assurance, is of the nature of faith. *Rom. 4. 20. 22. Paul* (Sith of *Abraham*, that he did not doubt of the promise of God, through whose fe: but was strengthened in faith, and gave glorie to God, being fully assured,

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that



that he which had promised was able to doe it: where Lobsorne first, that doubting is made a fruit of vnbeleefe: and therefore vnfallible certenty and assurance, beeing contrary to doubting, must needes proceede from true faith: considering that contrarie effects come of contrarie causes: and contrarie causes produce contrarie effects. Secondly Inere, that the strength of *Abrahams* faith did stand in iustesse of assurance: for the text saith, he was strengthened in the faith, beeing fully assured: and againe, *Heb. 11. 1.* true fauing faith is said to be the ground and substance of things hoped for, and the euidence or demonstration of things that are not seene: but faith can be no ground or euidence of things, vlesse it be for naturall certenty & life: and thus the first point is manifest. The second, that fauing faith is a particular assurance, is prooued by this, that the property of faith is to apprehend and apply the promise, and the thing promised, Christ with his benefits, *Ioh. 1. 12.* *As many, faith S. Iohn, as receiued him, to them he gave power to be the sonnes of God: namely to them that beleue in his name.* In these words to beleue in Christ, and to receiue Christ, are purpor one and the same thing. Now to receiue Christ, is to apprehend and ap-  
plie

plie him with all his benefits vnto our selues, as he is offered in the promises of the Gospell. For in the lixt chapter following, first of all he sets forth himselfe not onely as a Redeemer generally, but also as the bread of life and the water of life: secondly he sets forth his best hearers as eaters of his bodie, and drinkers of his blood: and thirdly he intends to prooue this conclusion, that to eate his bodie and to drinke his blood, and to beleue in him, are all one. Now then if Christ be as foode, and if to eate and drinke the bodie and blood of Christ, be to beleue in him, then must there be a proportion betweene eating and beleueing. Lookethen as there can be no eating without taking or receiuing of meat, so no beleueing in Christ without a spirituall receiuing and apprehending of him. And as the bodie hath his hand, mouth, and stomacke whereby it taketh, receiueth, and digelseth meate for the nourishment of every part: so likewise in the soule there is a faith, which is both hand, mouth, and stomacke to apprehend, receiue, and apply Christ and al his merits for the nourishment of the soule. And *Paul* saith yet more plainely, *that through faith we receive the promise of the Spirit.* Gal. 3. 14.

Now as the property of apprehending and applying of Christ belongeth to faith, so it agreeth not to hope, love, confidence, or any other gift or grace of God. But first by faith we must apprehend Christ, and apply him to our selues, before we can haue any hope or confidence in him. And this applying seemes not to be done by any affection of the will, but by a supernaturall act of the minde, which is to acknowledge, set downe and beleue that remission of sinnes, and life euermlasting by the merit of Christ, belong to vs particularly. To this which I haue said agreeth Augustine tract. 25. on Ioh. *Why preparest thou teeth and bellie to beate, and thou hast eaten.* And tract. 50. *How shall I reach my hand vnto heauen, that I may hold him sitting there? Send up thy faith, and thou shalt hold on him.* And Bernard saith, homil. in Cant. 76. *Where he is thou canst not come now ———: yet goe to follow him and seeke him ———, beleue and thou hast found him: for to beleue is to finde.* Chrysost. on Mark. homil. 10. *Let vs beleue, and we see Iesus present before vs.* Ambr. on Luk. lib. 6. cap. 2. *By faith Christ is touched, by faith Christ is seene.* Tertul. de resurrect. carnis. *He must be chewed by understanding, and be digested by faith.*

testifieth vnto vs, that we may, yea that we must certainly by faith beleene: but the holy Ghost doth particularly testifie vnto vs our adoption, the remission of our sinnes, and the salvation of our soules, and therefore we may and must particularly and certainly by faith beleene the same. The first part of this reason is true, and cannot be denied of any. The second part is proued thus: Saint Paul saith Rom. 8. 15. *We haue receiued the spirit of bondage to feare, but the spirit of adoption, whereby we cry Abba father*: adding further, that the same spirit beareth witness with our spirits, that we are the children of God. Where the Apostle maketh two witnesses of our adoption: the spirit of God, and our spirits, that is the conscience sanctified by the Holy Ghost. The Papists to elude this reason, alleadge that the of God doth indeede witness of our adoption, by some comfortable feelings of Gods loue and fauour, beeing such as are weak and oftentimes deceitfull. But by their leaues, the testimonie of the spirit is more then a bare sense or feeling of Gods grace: for it is called the *pledge and earnest* of Gods spirit in our hearts. 2. Corinth. 1. 21. and therefore it is fitte to take away all oc-

casion of doubting of our saluation as in a bargain, the earnest is giuen betwene the parties, to put all out of question. *Rom.* 8. 16. saith, that the testimonie of the spirit is a most sure testimony. *Epist.* 107.

Reason III. That which we must pray for by Gods commandement, that we must beleue: but every man is to pray for the pardon of his owne sinnes, and for life euermlasting: of this there is no question: therefore he is bound to beleue the same. The proposition is most of all doubtfull: but it is proued thus. In every petition there must be two things: a desire of the things we aske, and a particular faith whereby we beleue, that the thing we aske shall be giuen vnto vs. So Christ saith, *Whatsoeuer ye desire when ye pray, beleeue that ye shall haue it, and it shall be giuen vnto you.* And Saint Iohn further noteth out this particular faith, calling it our assurance, that God will giue vnto vs whatsoeuer we aske according to his will. And hence it is, that in every petition there must be two grounds: a commandement to warrant vs in making a petition, and a promise to assure vs of the accomplishment thereof. And vpon both these, followes necessarily an application of the things we aske to our selues.

Reason

**Reason TIII.** Whatsoever God commaundeth in the Gospel, that I must must and can performe: but God in the Gospel commaundeth vs to beleue the pardon of our owne sinnes, and life euerlasting: and therefore we must beleue thus much, and may be assured thereon. This proposition is plaine by the distinction of the commaundements of the law, and of the Gospel. The commaundements of the law shew vs what we must doe, but misser no power to performe the thing to be done: but the doctrine and commaundements of the Gospel doe otherwise: and therefore they are called *promises*. God Ioh. 6. 36. with the commaundement giuing grace that the thing prescribed may be done. Now this is a commaundement of the Gospel, to beleue remission of sinnes: for it was the substance of Christs ministration, *penit and beleue the Gospel.* And that is not generally to beleue that Christ is a Saviour, and that the promises made in him are true (for so the diuells beleue with trembling :) but it is particularly to beleue that Christ is my Saviour, and that the promises of saluation in Christ belong inspeciall to me, as Saint Iohn saith, *This is his commaundement that we beleue in the*



name of Iesus Christ grow to beleue in Christ  
is to put confidence in him: which none  
can do, vnlesse he be first assured of his love  
and fauour. And therefore in as much, as we  
are enioyned to put our confidence in  
Christ, we are also ioyned to beleue our re-  
conciliation with him, which stands in the  
remission of our sinnes, and our acceptation  
to life euerslasting.

Reason V. Whereas the Papists teach,  
that a man may be assured of his saluati-  
on by hope: even hence it followeth, that he  
may be vnfallibly assured thereof. For the  
property of true and lively hope, *neuer to  
make a man assured.* Rom. 8. 24. And this  
hope followeth faith and ever presupposeth  
certentie of faith: neither can any man tru-  
ly hope for his saluation vnlesse by faith he  
be perfectly assured thereof in some mea-  
sure.

The popish doctors take exception to  
these reasons on this manner. First they say,  
it cannot be proued that a man is as cer-  
ten of his saluation by faith, as he is of the  
articles of the Creede. *Answer.* First, they  
proue thus much, that we ought to be as cer-  
ten of the one as of the other. For look, what  
comandement we haue to beleue the arti-  
cles of our faith: the like we haue in ioyning

may believe the pardon of our own sins, as I have proved. Secondly, this argument proceeds it to bee the nature of essentiall properties of faith; as certainly to assure man of his salvation, as it doth assure him of the articles which hee beleeveth. And therefore commonly men doe not beleieve their salvation as vnfallible, as they doe their articles of faith: yet some speciall men doe: having Gods word applied by the spirit as a sureground of their faith; whereby they beleieve their owne salvation, as they have it for a ground of the articles of their faith. Thus certainly was *Abraham* assured of his owne salvation: as also the Prophets and Apostles, and the martyrs of God in all ages: whereupon without doubting they have bin content to lay downe their lives for the name of Christ: in whom they were assured to receive eternall happinesse. And there is no question, but there be many now, that by long and often experience of Gods mercie, and by the inward certificate of the Holy Ghost, have attained to full assurance of their salvation.

**II. Exception.** Howsoever a man may be assured of his present estate, yet no man is certain of his perseverance vnto the end.

*Ans.* It is otherwise: for in the first petition,

*lead*

leade vs not into temptation, wee pray that God would not suffer vs to bee wholly overcome of the diuell in any temptation: and to this petition wee haue a promise answerable. 1. Cor. 10, That God with temptation will give us issue: and therefore how soeuer the diuell may buffet, molest, and wound the seruants of God, yet shall he neuer be able to overcome them. Againe, he that is once a member of Christ, can neuer be wholly cut off. And if any by sinne were wholly severed from Christ for a time, in his recovery he is to be baptized the second time: for baptism is the sacrament of initiation or ingrafting in to Christ. By this reason wee should as often be baptized as we fall into any sinne, which is absurd. Againe S. Iohn saith, 1. Iohn 1. 19. They went out from vs, but they were not of vs: for if they had bin of vs, they would haue continued with vs. Where hee taketh it for granted, that such as bee once in Christ shall neuer wholly be severed or fall from him. Though our communion with Christ may bee lessened, yet the union and the bond of communion can neuer bee dissolved.

**II. Exception.** They say, we are indeed to beleeue our salvation on Gods part: but we must needs doubt in regard of our selues: because the promises of remission of sinnes

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are giuen ypon condition of mans faith and  
repentance. Now we cannot (say they) bee  
assured that wee haue true faith and repen-  
tance, because wee may lie in secret sinnes:  
and so want that indeede, which wee suppose  
our selues to haue. *Ans.* I say againe, he that  
doth truly repent & beleue, doth by Gods  
grace know that he doth repent & beleue:  
for else *Paul* would neuer haue said, *Prooue*  
*your selues whether you be in the faith or not* and  
the same Apostle saith, *1. Cor. 12.* *We haue*  
*not receiued the spirit of the world, but the spirit*  
*which is of God, that we might know the things*  
*which are giuen of God: which things are*  
*not onely life euermlasting, but iustification,*  
*sanctification, and such like.* And as for se-  
cret sinnes they cannot make our repentance  
void: for he that truly repents of his knowne  
sinnes, repents also of such as he vnknowne,  
and receiveth the pardon of them all. God  
requirerh not an expresse or speciall repen-  
tance of vnknowne sinnes: but accepteth it as  
sufficient, if we repent of them generally: as  
*Dauid* saith, *Psal. 19.* *Who knowes the secret of*  
*this life? forgive me my secret sinnes.* And whe-  
as they adde, that faith and repentance must  
be sufficient: I answer, that the sufficiencie of  
our faith and repentance, stands in the truth  
and not in the measure or perfection thereof,  
and

and the truth of both where they are, is certainly discerned:

e de verbis  
Dei. Serm.  
38.

4 Tract. 5.  
in Epist.  
Ioh.

**Reason V. I.** The lodgement of the ancient Church. (c) **August.** Of an enill seruante that is made a good child, therefore presume not of thine owne doing, but of the grace of Christ: it is not arrogancie but faith: to acknowledge what thou hast receiued, is not in pride but deuotion. And (d) **Let no man like another man, but returne to his owne heart: if he finde charity there hee hath securitie for his passage from life to death.** **Hilary on Math. 5.** The kingdom of heauen which our Lord professed to be in himselfe, his will is that it must be hoped for without any doubtfullnesse of vncertaine will at all. Other- wise there is no iustificatiou by faith, if faith is selfe bee made doubtfull. **Bernard** in his epist. 107. **Without** is he iust man but he that being loued of God takes him againe which comes not to passe but by the spirit revealing by Faith the eternall purpose of God of his Saluation to come. Which reuelation is nothing else but the infusion of spirituall grace: by which, when the desires of the flesh are mortified, the man is prepared to the kingdom of heauen. Together receiuing in one spirit that whereby hee may presume that he is loued and also loue againe.

To conclude, the Papists haue no great cause to dissent from vs in this point. For they

they teach and professe, that they doe by a speciall faith beleene their owne saluation certenly and vnfallibly in respect of God, that promiset. Now the thing which hindreth them is their owne indisposition and vnworthinesse (as they say) which keeps them from beeing certen otherwise then in a likely hope. But this hindrance is easily remooued, if men will indge indifferently. For first of all, in regard of our selues and our disposition we cannot bee certen at all, but must despaire of saluation even to the very death. We cannot be sufficiently disposed so long as we liue in this world, but must alwaies say with Iacob; *I am lesse then all thy mercies,* Genesis 32. and with David, *Enter not into iudgement with thy seruant, O Lord, for none liuing shall be iustified in thy sight:* and with the Centurion, *Lord I am not worthie, that thou shouldst come under my roose,* Mat. 8. Secondly, God in making promise of saluation respects not mens worthinesse. For hee chose vs to life euerlasting when we were not: hee redeemed vs from death beeing enemies: and intitles vs to the promise of saluation, if we acknowledge our selues to be sinners, Math. 9. If wee labour and trauaile under the burden of them, Math. 11. If wee hunger and thirst after grace, Ioh. 7. 37. And these things wee may  
 certainly



certainly and sensibly perceiue in our selues: and when wee finde them in vs, though our vnworthinesse be exceeding great, it should not hinder our assurance. For God makes manifest his power in our weakenesse, 2. Cor. 12, and he will not breake the bruised reede, nor quench the smoaking flaxe, Isa. 42. Thirdly, if a man loue God for his mercies sake, and haue a true hope of saluation by Christ, hee is in Christ, and hath fellowship with him: and hee that is in Christ, hath all his vnworthines and wants laid on Christ, and they are couered and pardoned in his death: and in respect of our selues thus considered, *as we are in Christ*, we haue no cause to wauer, but to bee certaine of our saluation, and that in regard of our selues.

*The fourth point: touching  
the iustification of a sinner.*

THAT we may see how farre we are to agree with them, and where to differ: first I will set downe the doctrine on both parts: and secondly, the maine differences wherein wee are to stand against them euen to death.

Our doctrine touching the iustification  
of

of a sinner, I propound in foure rules.

Rule I. That, iustification is an action of God, whereby he absolveth a sinner, and accepteth him to life euerlasting for the righteousness and merit of Christ.

Rule II. That, iustification stands in two things; first, in the remission of sinnes by the merit of Christ his death; secondly, in the imputation of Christ his righteousness; which is another action of God, whereby he accounteth and esteemeth that righteousness which is in Christ, as the righteousness of that sinner which beleueth in him. By Christ his righteousness we are to vnderstand two things: first, his sufferings, specially in his death and passion; secondly, his obedience in fulfilling the law: both which goe together: for Christ in suffering obeyed; and obeying suffered. And the very shedding of his blood, to which our saluation is ascribed, must not onely be considered, as it is passive, that is, a suffering, but also as it is active, that is, an obedience, in which hee shewed his exceeding loue both to his father and vs, and thus fulfilled the law for vs. This point if some had well thought on, they would not have placed all iustification in remission of sinnes as they doe.

Rule III. That, iustification is from Gods

Gods mere mercie and grace, procured onely by the merit of Christ.

Rule IV. That, man is iustified by faith alone: because faith is that *alone* instrument created in the heart by the holy ghost, whereby a sinner layeth hold of Christ his righteousness, and applieth the same vnto himselfe. There is neither hope, nor loue, nor any other grace of God within man that can doe this, but faith alone.

The doctrine of the Romane Church touching the iustification of a sinner is on this manner.

I. They holde that before iustification there goes a preparation thereunto: which is an action wrought partly by the holy Ghost, and partly by the power of naturall free-will, whereby a man disposeth himselfe to his owne future iustification.

In the preparation they consider the ground of iustification, and things proceeding from it. The ground is faith, which they define to bee a generall knowledge, whereby wee vnderstand and beleue, that the doctrine of the word of God is true. Things proceeding from this faith, are these; a sight of our sinnes, a feare of hell, hope of saluation, loue of God, repentance, and such like: all which when men haue attained, they

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are then fully disposed (as they say) to their iustification.

This preparation beeing made, then comes iustification it selfe: which is an action of God, whereby he maketh a man righteous. It hath two parts: the first, and the second. The first is, when a sinner of an euill man is made a good man. And to effect this, two things are required: first, the pardon of sinne, which is one part of the first iustification: secondly, the infusion of inward righteousness whereby the heart is purged and sanctified, and this habit of righteousness stands specially in hope and charity.

After the first iustification, followeth the second; which is, when a man of a good or iust man is made better and more iust: and this say they, may proceede from works of grace; because he which is righteous by the first iustification, can bring forth good workes: by the merit whereof, he is able to make himselfe more iust and righteous: and yet they graunt that the first iustification cometh onely of Gods mercie by the merit of Christ.

## *I. Our consent and difference.*



Now let vs come to the points of difference

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rence betweene vs and them touching iustification.

The first maine difference is in the matter thereof, which shall be seene by the answer both of Protestant and Papiſt to this one question. *What is the very thing, that causeth a man to stand righteous before God, and to be accepted to life everlasting*: we answer, Nothing but the righteousness of Christ, which consisteth partly in his sufferings, and partly in his active obedience in fulfilling the rigour of the law. And here let vs consider, how neere the Papiſts come to this answer, and wherein they dissent.

*Consent I.* They graunt, that in iustification sinne is pardoned by the merits of Christ, and that none can be iustified without remission of sinnes: and that is well.

*II.* They graunt, that the righteousness whereby a man is made righteous before God, cometh from Christ, and from Christ alone.

*III.* The most learned among them say, that Christ his satisfaction, and the merit of his death is imputed to euery sinner that doth beleue, for his satisfaction before God: and hitherto we agree.

The very point of difference is this, we hold that the satisfaction made by Christ in

in his death, and obedience to the law, is imputed to vs, and becomes our righteousness. They say, it is our satisfaction, and not our righteousness, whereby we stand righteous before God: because it is inherent in the person of Christ as in a subject. Now the answer of the Papist to the former question is on this manner; The thing (saith he) that maketh vs righteous before God, and causeth vs to be accepted to life euermlasting, is remission of sinnes, and the habite of inward righteousness, or charitie with the fruits thereof. We condescend and graunt that the habite of righteousness, which we call sanctification, is an excellent gift of God, and hath his reward of God: and is the matter of our iustification before men; because it serueth to declare vs to be reconciled to God, and to be iustified: yet we denie it to be the thing, which maketh vs of sinners to become righteous, or iust before God.

And this is the first point of our disagreement in the matter of iustification: which must be marked, because if there were no more points of difference betweene vs, this one alone were sufficient to keepe vs from vnitng of our religions: for hereby the Church of Rome doth race the very foundation.



Now let vs see by what reasons we iustifie our doctrine; and secondly answer the contrarie obiections.

## Our reasons.

Reason I. That very thing which must be our righteousness before God, must satisfie the iustice of the law, which saith, *Do these things, and thou shalt live.* Now there is nothing can satisfie the iustice of the law, but the righteousness or obedience of Christ for vs. If any alleadge ciuill iustice, it is nothing: for Christ saith, *Except your righteousness exceede the righteousness of the Scribes and Pharises, you cannot enter into the kingdom of heauen.* What? shall we say that works doe make vs iust? that cannot be: for all mens workes are defectiue in respect of the iustice of the law. Shall we say our sanctification, whereby we are renewed to the image of God in righteousness and true holinesse? that also is imperfect and cannot satisfie Gods iustice required in the law: as I saith hath said of himselfe and the people, *All our righteousness is as a menstruous cloath.* To haue a cleare conscience before God, is a principall part of inward righteousness: and of it Paul in his owne person saith thus,

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*I am proue to nothing by my selfe, yet am I not iustified thereby. 2. Cor. 4. 4.* Therefore nothing can procure vnto vs an absolution and acceptance to life euerlasting, but Christs imputed righteousness. And this will appeare, if we doe consider, how we must come one day before Gods iudgement seat, there to be iudged in the rigour of iustice: for then we must bring some thing that may counteruaile the iustice of God: not hauing onely acceptation in mercy, but also approbation in iustice: God being not onely mercifull, but also a iust iudge.

**II. Reason.** *2. Cor. 5. 21. He which knew no sinne was made sinne for vs, that we might be made the righteousness of God which is in him.* Whence I reason thus. As Christ was made sinne for vs, so are we made the righteousness of God in him: but Christ was made sinne, or, a sinner by imputation of our sins, he being in himselfe most holy: therefore a sinner is made righteous before God, in that Christs righteousness is imputed and applied vnto him. Now if any shall say, that man is iustified by righteousness infused: then by like reason, I say Christ was made sinne for vs by infusion of sinne, which to say is blasphemie. And the exposition of this

place by S. Hierome is not to be despised: Christ (saith he) being offered for our sinnes, tooke the name of sinne that we might be made the righteousness of God in him. Not ours nor in vs. If this righteousness of God be neither ours nor in vs, then it can be no inherent righteousness, but must needes be righteousness imputed. And Chrysost. on this place saith, It is called Gods righteousness, because it is not of workes, and because it must be without all staine or want: and that cannot be inherent righteousness. Anselmo saith, he is made sinne as we are made iustice: not ours, but gods: not in vs, but in him: as he is made sinne, not his owne, but ours: not in himselfe, but in vs.

Reason. III. Rom. 5. 19. As by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous: marke here is a comparison betweene the first and second Adam: And hence I reason thus: As by the disobedience of the first Adam men were made sinners: so by the obedience of the second Adam, are we made righteous. Now we are not onely made sinners by propagation of naturall corruption, but by imputation. For Adams first sinne was the eating of the forbidden fruit: which very act is no personall offence, but is imputed to all his posterity, in whom we haue

all summed. The(e) Fathers call this very sinne *Iren. lib. 5. cap. 17.*  
*Adams handwriting, making vs debtors vn-*  
 to God. And therefore in like manner the *Chrysoft. homil. ad Neaph.*  
 obedience of Christ is made the righteous-  
 nesse of euery beleuer, not by infusion but  
 by imputation.

IV. Reason. A satisfaction made for  
 the want of that iustice or obedience which  
 the law requires at our hands, is accepted of  
 God as the iustice it selfe. But Christs obedi-  
 ence is a satisfaction made for the want of  
 that iustice or obedience which the law re-  
 quires, as the Papists themselues auouch.  
 Therefore this satisfaction is our iustice,  
 And me thinkes, the Papists vpon this con-  
 sideration haue little cause to dissent from  
 vs. For if they make Christs obedience their  
 satisfaction, why should they not fully close  
 hands with vs, and make it their iustice  
 also.

V. Reason. The consent of the auncient  
 Church. Bernard saith, epist. 190. *The iu-*  
*stice of an other is assigned vnto man: who wan-*  
*ted his owne; man was indebted and man made*  
*payment. The satisfaction of one is imputed*  
*to all. And why may not iustice be from another*  
*as well as guiltinesse is from another?* And in  
 Cant. serm. 25. *It sufficeth me for all righteous-*  
*nesse to haue him alone mercifull to me, against*  
*whome*

whome I haue sinned. And, Not to sinne is Gods iustice, mans iustice is the mercifulnesse of God. And serm. 61. Shall I sing mine owne righteousnesse, Lord, I will remember thy righteousness alone: for it is mine also: in that euē thou art made vnto vs righteousness of God. What, shall I feare least that one be not sufficient for vs both? it is a short cloke that cannot couer two: it will couer both thee and me largely, being both a large and eternall iustice. August. on Psal. 22. He prayeth for our faults, and hath made our faults his faults, that he might make his iustice our iustice.

## Obiections of Papists.

Obiections of the Papists proouing inherent righteousness to be the matter of our iustice before God are these. *I. Obiection.* It is absurd, that one man should be made righteous by the righteousness of an other: for it is as much as if one man were made wise by the wisdom of another. *Answ.* It is true, that no man can be made righteous by the personall righteousness of another, because it pertaines only to one man. And because the wisdom that is in one man, is his altogether wholly, it cannot be the wisdom of another: no more then the health and

life of one bodie, can bee the health of another. But it is otherwise with the righteousness of Christ: it is his indeede, because it is inherent in him, as in a subject: it is not his alone, but his and ours together by the tenour of the Covenant of grace. Christ as he is a Mediatour, is given to every beleever as really and truly, as land is given from man to man: and with him are given all things that concerne saluation: they beeing made ours by Gods free gift: among which, is Christ his righteousness. By it therefore, as beeing a thing of our owne, we may be iustified before God, and accepted to life everlasting.

*11. Obiect.* If a sinner bee iustified by Christ his righteousness, then every beleever shall be as righteous as Christ: and that cannot be. *Ans.* The proposition is false: for Christ his righteousness is not applied to vs according as it is in Christ: neither according to the same measure, nor the same manner. For his obedience in fulfilling the law, is above *Adams* righteousness, yea above the righteousness of all Angels. For they were all but creatures, and their obedience the obedience of creatures: but Christ his obedience is the obedience or righteousness of God: so tearmed, *Rom.* 1. 17, 18. 2. *Cor.* 5. 21.

not



not onely because God accepted of it, but because it was in that person which is very God. When Christ obeyed, God obeyed: and when he suffered, God suffered: not because the Godhead suffered or performed any obedience, but because the person which according to one nature is God, performed obedience and suffered. And by this meanes his righteousness is of infinite value, price, merit, and efficacie. Hence also it commeth to passe, that this obedience of Christ serueth not onely for the iustifying of some one person (e) as *Adams* did) but of all and every one of the elect: yea it is sufficient to iustifie many thousand worlds. Now to come the point, this righteousness that is in Christ, in this largenes and measure: is pertaining to vs in a more narrow skantling: because it is onely received by (f) faith so farre forth, as it serueth to iustifie any particular beleuer. But they vrge the reason further, saying, If Christ his righteousness be the righteousness of euery beleuer, then euery man should be a Saviour: which is absurd. *Answer.* I answer as before, and yet more plainly thus: Christ his righteousness is imputed to the person of this, or that man, not as it is the price of redemption for all mankind, but as it is the price of redemption for one particular

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icular man: as for example, Christ his righteousness is imputed to *Peter*, not as it is the price of redemption for al, but as it is the price of redemption for *Peter*. And therefore Christ his righteousness, is not applyed to any one sinner in that largenes and measure, in which it is in the person of Christ: but onely so far forth as it serueth to satisfie the law for the said sinner, and to make his person accepted of God as righteous, and no further.

*III. Obiect.* If we be made righteous by Christ his righteousness truly, then Christ is a sinner truly by our sinnes: but Christ is not indeede a sinner by our sinnes. *Ans.* We may with reuerence to his maiestie in good manner say, that Christ was a sinner, and that truly: not by any infusion of sinne into his most holy person, but because our sins were laid vpon him: thus saith the holy Ghost, he which knew no sinne was made sinne for vs, and he was counted with sinners, *Isa. 53. 13.* yet so, as euen then in himselfe he was without blot, yea more holy then al men and angels. On this manner said *Chrysostome. 2. Cor. 5.* God permitted Christ to be condemned as a sinner. Againe, *He made the iust one to bee a sinner, that he might make sinners iust.*

*IV. Obiect.* If a man bee made righteous by Imputation, then God iudgeth sinners to be

be righteous: but God iudgeth no sinner to be righteous, for it is abomination to the Lord. *Ans.* When God iustificieth a sinner by Christ his righteousness, at the same time, he ceaseth in regard of guiltines to be a sinner: & to whome God imputeth righteousness, then he sanctifieth at the very same instant by his holy Spirit: giuing also vnto original corruption his deadly wound.

*V. Obiect.* That which *Adam* neuer lost, was neuer giuen by Christ: but he neuer lost imputed righteousness: therefore it was neuer giuen vnto him. *Ans.* The proposition is not true: for sauing faith, that was neuer lost by *Adam*, is giuen to vs in Christ: and *Adam* neuer had this priuiledge, that after the first grace should follow the (x) second: and thereupon being left to himselfe, he fel from God: and yet this mercie is vouchsafed to all beleeuers, that after their first conuersion God will still confirme them with new graces: and by this meanes, they perseuere vnto the ende. And whereas they say, that *Adam* had not imputed righteousness: I answer, that he had the same for substance, though not for the manner of applying by imputation.

*VI. Obiect.* Iustification is eternall: but the imputation of Christ his righteousness is not eternall, for it ceaseth in the end of this life:

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caz. cap. 11.

life: therefore it is not that which iustifieth a sinner. *Answ.* The imputation of Christs righteousness is everlasting: for hee that is esteemed righteous in this life by Christ his righteousness, is accepted as righteous for ever; and the remission of sinnes graunted in this life, is for ever continued. And thogh sanctification bee perfect in the world to come, yet shall it not iustifie: for wee must conceive it no otherwise after this life, but as a fruit springing from the imputed righteousness of Christ, without which it could not be. And a good childe will not cast away the first garment, because his father gives a second. And what if inward righteousness be perfect in the end of this life, shal we therefore make it the matter of our iustification? God forbid. For the righteousness whereby sinners are iustified, must bee had in the time of this life, before the pangs of death.

## II. *The difference about the manner of iustification.*

All, both Papists and Protestants agree, that a sinner is iustified by faith. This agreement is only in word, and the difference betweene vs is great indeede. And it may bee  
redu-

reduced to these three heads: First, the Papist saying that a man is iustified by faith vnderstandeth a generall or a Catholike faith, whereby a man beleeueth the articles of religion to be true. But we holde that the faith which iustificth, is a particular faith whereby we applie to our selues the promises of righteousnesse and life euerlasting by Christ. And that our opinion is the truth, I haue prooued before: but I will adde a reason or twaine.

I. Reason. The faith whereby wee liue, is that faith whereby we are iustified: but the faith whereby we liue spirituallly, is a particular faith whereby we applie Christ vnto our selues, as *Paul* saith, *Gal. 2. 20. I liue, that is, spirituallly, by the faith of the sonne of God: which faith hee sheweth to bee a particular faith in Christ, in the very words following, who hath loued me, and given himselfe for mee, particularly: and in this manner of beleeuing Paul was and is an example to all that are to be saued, 1. Tim. 1. 16. and Phil. 3. 17.*

II. Reason. That which we are to aske of God in prayer, we must beleeuie it shall be giuen vs, as we aske it: but in prayer wee are to aske the pardon of our owne sinnes, and the merit of Christs righteousnesse for our selues: therefore we must beleeuie the same  
particu-

particularly. The proposition is a rule of Gods word, requiring that in every petition we bring a particular faith, whereby wee beleue, that the thing lawfully asked, shall bee given accordingly, *Mark. 11. 24.* The *minor* is also euident, neither can it be denied: for we are taught by Christ himselfe to pray on this manner, *Forgiue vs our debts:* and to it we say, *Amen*, that is, that our petitions shall without all doubt bee granted vnto vs. *Aug. serm. de Temp. 182.*

And here note, that the Church of Rome in the doctrine of iustification by faith cuts off the principall part and propertie thereof. For in iustifying faith two things are required: first Knowledge revealed in the word touching the meanes of saluation: secondly, an Applying of things knowne vnto our selues, which some call assistance. Now the first, they acknowledge, but the second, which is the very substance and principall part thereof they denie.

III. Reason. The iudgement of the ancient Church. (a) August. *I demand now, dost thou beleene in Christ, O sinner? Thou saist, De i serm. I beleene, What beleenest thou? that all thy finnes may freely bee pardoned by him. Thou hast that which thou hast beleued.* (b) Bernard. *The Apostle thinketh that a man is iustified freely*  
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by faith. If thou beleuest that thy sinnes cannot be remitted but by him alone against whome they were committed: but goe further and beleue this too, that by him thy sinnes are forgiven thee. This is the testimonie which the holy Ghost giueth in the heart: saying, thy sinnes are forgiven thee. (c) Cyprian. God promiseth thee immortallitie, when thou goest out of this world, and doest thou doubt? This is indeede not to knowe God, and this is for a member of the Church in the house of faith not to haue faith: If we beleue in Christ let vs beleue his words and promises, and we shall neuer die, and shall come to Christ with ioyfull securitie, with him to raigne for ever.

The II. difference touching faith in the act of iustification, is this: the Papist saith we are iustified by faith, because it disposeth a sinner to his iustification after this manner. By faith (saith he) the minde of man is enlightened in the knowledge of the law and Gospel: knowledge stirres vp a feare of hell with a consideration of the promise of happinellse, as also the loue and feare of God and hope of life eternall. Now when the heart is thus prepared, God infuseth the habit of charitie and other vertues, whereby a sinner is iustified before God. Wee say otherwise, that faith iustificieth because it is  
superior

Supernaturall Instrument created by God in the heart of man at his conuersion, whereby he apprehendeth and receiueth Christs righteousnesse for his iustification.

In this their doctrine is a two-fold error: **I.** that they make faith which iustificieth, to goe before iustification it selfe, both for order of nature, as also for time: whereas by the word of God, at the very instant, when any man beleueth first, he is then iustified, and sanctified. For he that beleueth, eateth & drinketh the bodie and blood of Christ, and is alreadie passed from death to life. *Ioh. 6. 54.* The second is, that faith beeing nothing else with them but an illumination of the minde, stirreth vp the will: which beeing mooued and helped, causeth in the heart many spirituall motions: and thereby disposeth man to his future iustification. But this indeede is as much as if we should say, that dead men onely helped, can prepare themselues to their future resurrection. For we are all by nature dead in sinne, and therefore must not onely be inlightened in minde, but also renewed in will, before we can so much as will or desire that which is good. Now we (as I haue said) teach otherwise: that faith iustificieth, as it is an instrument to apprehend and apply Christ

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with his obedience, which is the matter of our iustification. This is the truth, I prooue it thus. In the Couenant of grace, two things must be considered: the substance thereof, and the condition. The substance of the covenent is, *that righteousness and life everlasting, is giuen to Gods Church and people by Christ.* The condition is, that we for our parts, are by faith to receiue the foresaid benefits: and this condition is by grace as well as the substance. Now then, that we may attaine to saluation by Christ, he must be giuen vnto vs really, as he is propounded in the tenour of the foresaid Couenant. And for the giuing of Christ, God hath appointed speciall ordinances, as the preaching of the word, and the administration of the sacraments. The word preached is the power of God to saluation to euery one that beleeueth: and the end of the Sacraments is, to communicate Christ with all his benefits to them that come to be partakers thereof: as is most plainly to be seene in the supper of the Lord, in which the giuing of bread and wine to the seuerall communicants, is a pledge and signe of Gods particular giuing of Christs body and blood with all his merits vnto them. And this giuing on Gods part, cannot be effectuell without receiuing on our

our parts: and therefore faith must needes be an instrument or hand to receiue that which God giueth, that we may finde comfort by this giuing.

The III. difference concerning faith is this: the Papist faith, that a man is iustified by faith; yet not by faith alone, but also by other vertues, as hope, loue, the feare of God, &c. The reasons which are brought to maintainethis opinion, are of no moment.

I Reason, Luk. 7. 47. *Many finnes are forgiven her, (o) because shee loued much.* Whence <sup>Particular</sup> they gather that the woman herespoken of, <sup>non causalis</sup> was iustified and had the pardon of finnes <sup>sed illativa vel rationalis,</sup> by loue. *Ans.* In this text, loue is not made an impulsive cause to moue God to pardon her finnes, but onely a signe to shew and manifest that God had already pardoned them. Like to this is the place of *Iohn*, who saith, 1. Ioh. 3. 14. *We are translated from death to life, because we loue the brethren:* where loue is no cause of the change, but a signe and consequent thereof.

II Reason, Gal. 5. 6. *Neither circumcision, nor uncircumcision auaileth any thing, but faith that worketh by loue.* Hence they gather, that faith doth iustifie together with loue. *Ans.* The propertie of true faith is, to apprehend and receiue something vnto it selfe:

and loue, that goes alwaies with faith, as a fruit and an vnseparable companion thereof, is of another nature. For it doth not receiue in, but as it were, giue out it selfe in all the duties of the first and second table towards God and man: and this thing faith by it selfe cannot doe: and therefore *Paw* saith, that faith worketh by loue. The hand hath a proper tie to reach out it selfe, to lay hold of any thing, and to receiue a gift: but the hand hath no property to cutte a peece of wood of it selfe without saw or knife, or some like instrument: and yet by helpe of them, it can either diuide or cutte. Even so it is the nature of faith, to goe out of it selfe and to receiue Christ into the heart: as for the duties of the first and second table, faith cannot of it selfe bring them forth; no more then the hand can diuide or cut: yet ioyne loue to faith, and then can it practise duties commaunded concerning God and man. And this I take to be the meaning of this text, which speaketh not of iustification by faith, but onely of the practise of common duties, which faith putteth in execution by the helpe of loue.

III. Reason. Faith is neuer alone, therefore it doth not iustifie alone. *Answ.* The reason is naught, and they might as well dispute

dispute thus. The eye is neuer alone from the head, and therefore it seeth not alone: which is absurd. And though in regard of substance the eye be neuer alone, yet in regard of seeing, it is alone; and so, though faith subsist not without loue and hope and other graces of God, yet in regard of the act of iustification it is alone without them all.

IV. Reason. If faith alone doe iustifie, then we are saued by faith alone: but we are not saued by faith alone: and therefore not iustified by faith alone. *Ans.* The proposition is false: for more things are requisite to the maine end, then to the subordinate meanes. And the assumption is false: for we are saued by faith alone, if we speake of faith as it is an instrument apprehending Christ for our saluation.

V. Reason. We are saued by hope, therefore not by faith alone. *Ans.* We are saued by hope, not because it is any cause of our saluation. *Pauls* meaning is onely this: that we haue not saluation as yet in possession, but waite patiently for it, in time to come to be possessed of vs, expecting the time of our full deliuerance: that is all that can iustly be gathered hence.

Now the doctrine which we teach on the contrarie is, *That a sinner is iustified be-*



for God by faith: yea, by faith alone. The meaning is, that nothing within man, and nothing that man can doe, either by nature or by grace concurrerh to the act of iustification before God, as any cause thereof, either efficient, materiall, formall, or finall, but faith alone. All other gifts and graces, as hope, love, the feare of God, are necessarie to saluation, as signes thereof, and consequents of faith. Nothing in man concurs as any cause to this worke, but by faith alone. And faith it selfe is no principall but only an instrumentall cause whereby we receiue, apprehend, and apply Christ and his righteousnesse for our iustification.

Reason. I. Ioh. 3. 14, 15. As Moses lipt up the serpent in the wilderness so must the son of man be lift up: that whosoever belieueth in him shall not perish but haue eternall life. In these words Christs makes a comparison on this manner: when any one of the Israelites were stung to death by fiery serpents: his cure was not by any physicke surgery, but onely by the casting of his eye vp to the brazen serpent, which *Moses* had erected by Gods commandement: euensoin the cure of our soules, when we are stung to death by sinne, there is nothing required within vs for our recovery, but onely that we cast vp and see

the eye of our faith on Christ and his righteousness.

**Reason. II.** The exclusive formes of speech used in Scripture prooue thus much. *We are iustified freely, not of the law, not by the law, without the law, without workes, not of workes, not according to workes, not of us, not by the workes of the law but by faith.* Gal. 2. 16. *All boasting excluded, onely beleefe.* Luk. 8. 50. These distinctions, whereby workes and the law are excluded in the worke of iustification, doe include thus much: that faith alone doth iustifie.

**Reason. III.** Very reason may teach thus much: for no gift in man is apt and fite as a spirituall hand to receiue and apply Christ and his righteousness vnto a sinner, but faith. Indeepe loue, hope, the feare of God, and repentance, haue their seuerall v-  
ses in men, but none serue for this end to apprehend Christ and his merits: none of them all haue this receiuing property: and therefore there is nothing in man, that iustifieth as a cause but faith alone.

**Reason IV.** The iudgement of the ancient Church. Ambr. on Rom. 4. *They are blessed to whom without any labour or worke done iniquities are remitted and sinne covered: no workes or repentance required of them,*

but onely that they beleene. And cap. 3. Neither working any thing, nor requiting any like, are they iustified, but by faith alone through the gift of God. And 1. Cor. 1. this is appointed of God that whosoever beleueneth in Christ, shall be saved without any worke by faith alone, freely receiuing remission of sinnes. (c) August. There is one propitiation for all sinnes, to beleue in Christ. Hesyc. on Leuit. lib. 1. cap. 2. Grace which is of mercy is apprehended by faith alone, and not of workes. (d) Bernard. Whosoever is pricked for his sinnes and repenteth after righteousness, let him beleue in thee, who iustificst the sinner, and beeing iustified by Faith alone, he shall haue peace with God. Chrysost. on Gal. 3. They said, he which resteth on faith alone, is cursed: but Paul sheweth, that he is blessed which resteth on faith alone. Basil. de Humil. Let man acknowledge himselfe to want true iustice, and that he is iustified onely by faith in Christ. Origen. on cap. 3. Rom. We thinke that a man is iustified by faith without the workes of the law: and he saith that iustification by faith alone sufficeth, so as a man onely beleeuing may be iustified. And, Therefore it lieth vpon us ———, to search who was iustified by faith without worker. And for an example, I thinke vpon the sheefe, who beeing crucified with Christ cried vnto him, Lord remember

De verbis  
Dom. serm.  
40.

Supra  
Cant. serm.  
22.

me when thou comest into thy kingdome: and there is no other good worke of his mentioned in the Gospell: but for this alone faith, Iesus saith unto him, This night shalt thou be with me in paradise.

### III. Difference.

The third difference about iustification, is concerning this point, namely, how farre forth good workes are required thereto.

The doctrine of the Church of Rome is that there be two kindes of iustification: the first and the second, as I haue said. The first is, when one of an euill man is made a good man: and in this, workes are wholly excluded, it being wholly of grace. The second is, when a man of a iust man is made more iust. And this they will haue to proceede from workes of grace: for (say they) as a man when he is once borne, can by eating & drinking make himselfe a bigger man, though hee could not at the first make himselfe a man: even so a sinner hauing his first iustification, may afterward by grace make himselfe more iust. Therefore they holde these two things: I. That good workes are meritorious causes of the second iustification, which they rearme Actuell: II. that good workes

workes are meanes to increase the first iustification, which they call Habitball.

Now lets see how farre forth wee must ioine with them in this point. Our consent therefore stands in three conclusions.

I. That good workes done by them that are iustified doe please God, and are approoued of him, and therefore haue a reward.

II. Good workes are necessarie to saluation two waies: first, not as causes thereof, either conseruant, adiutant, or procreant: but onely as consequents of faith: in that they are inseparable companions and fruites of that faith, which is indeede necessarie to saluation. Secondly, they are necessarie as markes in a way, and as the way it selfe directing vs vnto eternall life.

III. We hold and beleeue, that the righteous man, is in some sort iustified by workes, for so the holy Ghost speaketh plainly and truly, Iam. 2. 21. *This Abraham was iustified by workes.*

Thus farre we ioine with them: and the very difference is this: They say, we are iustified by workes, as by causes thereof we say that we are iustified by workes, as by signes and fruites of our iustification before God, and no otherwise: and in this sense must the place of *S. James* be vnderstood, that *Abraham*

*hau*

he was iustified, that is, declared and made manifest to bee iust indeede by his obedience, and that even before God. Now that our doctrine is the truth, it will appeare by reasons on both parts.

## Our reasons.

I. Rom. 3. 28. *We conclude that a man is iustified by faith without the workes of the lawe.* Some answer, that ceremoniall workes be excluded here some, that morall workes: some, workes going before faith. But let them deuise what they can for themselves: the truth is, that *Paul* excludeth all workes whatsoever, as by the text will appeare. For v. 24 he saith, *We are iustified freely by his grace:* that is, by the meere gift of God: giuing vs to vnderstand, that a sinner in his iustification is meereely passive, that is, doing nothing on his part whereby God should accept him to life euerlasting: and v. 27. he saith, *iustification by faith excludeth all boasting* and therefore all kinde of workes are thereby excluded: and specially such as are molt of al the matter of boasting, that is, good workes. For if a sinner, after that hee is iustified by the merit of *Christ*, were iustified more by his owne workes, then might he haue some matter of boasting



boasting in himselfe. And that wee may not doubt of *Pauls* meaning, consider and read *Eph. 2. 8, 9.* By grace (saith he) you are saved through faith: and that not of your selues, it is the gift of God: not of workes, lest any man should boast himselfe. Here *Paul* excludes all and e-very worke, and directly workes of grace themselves; as appeares by the reason following, For we are his workmanship created in *Christ Iesus* vnto good workes: which God hath ordained that wee should walke in them. Now let the Papists tell mee, what bee the workes which God hath prepared for men to walke in, and to which they are regenerate, vnlesse they bee the most excellent workes? and let them mark, how *Paul* excludes them wholly from the worke of iustification, and saluation.

*I I. Gal. 5. 3.* If ye be circumcised, ye are bound to the whole law, & ye are abolished from *Christ*. Here *Paul* disputeth against such men as would be saved partly by *Christ*, & partly by the workes of the law: hence I reason thus: If a man will bee iustified by workes, hee is bound to fulfill the whole law, according to the rigour thereof: that is *Pauls* ground. I now assume: no man can fulfill the law according to the rigour thereof: for the liues and workes of most righteous men are

guiltied imper-

imperfect, and stained with sinne: and therefore they are taught every day to say on this manner: *forgive vs our debts.* Again, our knowledge is imperfect, and therefore our faith, repentance, and sanctification is answerable. And lastly, the regenerate man is partly flesh, and partly spirit: and therefore his best workes are partly from the flesh, and in part onely spiritual. Thus then for any man to be bound to the rigour of the whole law, is as much as if hee were bound to his owne damnation,

**III.** Election to saluation is of grace without workes: therefore the iustification of a sinner is of grace alone without workes. For it is a certen rule, that the cause of a cause, is the cause of a thing caused. Now grace without workes, is the cause of election, which election is the cause of our iustification: and therefore grace without workes is the cause of our iustification.

**IV.** A man must first be fully iustified, before he can doe a good worke: for the person must first please God before his workes can please him. But the person of a sinner cannot please God, till he be perfectly iustified, and therefore till he be iustified, he cannot doe so much as one good worke. And thus good workes cannot be any meritorious causes

causes of iustification, after which they are both for time, and order of nature. In a word whereas they make two distinct iustifications: wee acknowledge that there be degrees of sanctification, yet so as iustification is only one, standing in remission of sinnes and Gods acceptation of vs to life everlasting by Christ; and this iustification hath no degrees, but is perfect at the very first.

### Obiections of Papists.

*Psal. 7. 8. Iudge mee according to my righteousness.* Hence they reason thus; if *David* be iudged according to his righteousness, then may he bee iustified thereby; but *David* desires to bee iudged according to his righteousness: and therefore he was iustified thereby. *Ans.* There bee two kindes of righteousness; one of the person, the other of the cause or action. The righteousness of a man or person, is, whereby it is accepted into the fauour of God into life eternall. The righteousness of the action or cause is, when the action or cause is iudged of God to bee good and iust. Now *David* in this *Psalm*, speaketh only of the righteousness of the action, or innocencie of his cause, in that hee was falsely charged to haue sought the kingdom.

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In like manner it is said of *Phineas*, *Pfal.* 106. 31. that his fact in killing *Zimri* and *Cozbie*, was imputed to him for righteousness: not because it was a satisfaction to the law, the rigour whereof could not bee fulfilled in that one worke; but because God accepted of it as a iust worke, and as a token of his righteousness and zeale for Gods glorie.

*II. Object.* The Scripture saith in sundry places, that men are blessed which doe good workes. *Pfal.* 119. 1. *Blessed is the man that is upright in heart, and walketh in the law of the Lord.* *Ans.* The man is blessed that endeavoureth to keepe Gods commaundements. Yet is he not blessed simply, because he doth so; but because he is in Christ, by whome he doth so: and his obedience to the law of God is a signe thereof.

*III. Object.* When man confesseth his sinnes and humbleth himselfe by praier and fasting, Gods wrath is pacified and staid: therefore praier and fasting are causes of iustificatiō before God. *Ans.* Indeepe men that truly humble themselves by praier and fasting, doe appease the wrath of God: yet not properly by these actions, but by their faith exprest and testified in them, whereby they apprehend that which appeaseth Gods wrath, even the merits of Christ, in whom

whome the Father is well pleased: and for whose sake alone he is well pleased with vs.

*IV. Obiect.* Sundrie persons in Scripture are commended for perfection: as *Noe*, and *Abraham*, *Zacharie*, & *Elizabeth*: and Christ biddeth vs all be perfect: and where there is any perfection of workes, there also workes may iustifie. *Ans.* There be two kindes of perfection: perfection in parts, and perfection in degrees. Perfection in parts is, when beeing regenerate, and hauing the seedes of all necessarie vertues, wee endeauour accordingly to obey God, not in some few, but in all and euery part of the law: as *Iosias* turned vnto god according to all the law of *Moses*. Perfection in degree is, when a man keepeth euery commaundement of God, and that according to the rigour thereof, in the very highest degree. Now then whereas wee are commaunded to be perfected, and haue examples of the same perfection in Scripture: both commaundements and examples must bee vnderstood of perfection in parts, and not of perfection in degrees, which cannot bee attained vnto in this life; though wee for our parts, must daily strue to come as neere vnto it, as possibly we can.

*V. Obiect.* 2. Cor. 4. 17. *Our momentary afflictions*

*afflictions worke unto us a greater measure of glory: now if afflictions worke our saluation, then workes also doe the same. Answ.* Afflictions worke saluation, not as causes procuring it, but as a meanes directing vathereto. And thus alwaies must we esteeme of workes, in the matter of our saluation, as of a certen way, or a marke therein, directing vs to glory, not causing and procuring it: as Bernard lib. de gratia, they are *via regni, non causa regnandi*: & lib, arduum. *The way to the kingdome, not the cause of reigning there.*

**V L. Obiect.** We are iustified by the same thing whereby we are iudged: but we are iudged by our good workes: therefore iustified also. *Answ.* The proposition is false: for iudgement is an act of God, declaring a man to be iust that is alreadie iust: and iustification is an other act of God, whereby he maketh him to be iust, that is by nature vniust. And therefore in equity the last iudgement is to proceede by workes, because they are the fittest means to make triall of euery mans cause, and serue fitly to declare whome God hath iustified in this life.

**VII. Obiect.** Wicked men are condemned for euill workes: therefore righteous men are iustified by good workes. *Answ.* The reason holdeth not: for there is great

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difference betweene euill and good workes. An euill worke is perfectly euill, and so deserueth damnation: but there is no good worke of any man that is perfectly good: and therefore cannot iustifie.

**VIII. Obiect.** To beleeue in Christ is a worke, and by it we are iustified: and if one worke doe iustifie, why may we not be iustified by all the workes of the law. *Ans.* Faith must be considered two waies: first as a worke, quality, or vertue: secondly, as an Instrument, or an hand reaching out it selfe to receiue Christs merit. And we are iustified by faith, not as it is a worke, vertue, or quality; but as it is an instrument to receiue and apply that thing whereby we are iustified. And therefore it is a figuratiue speech to say, *We are iustified by faith.* Faith considered by it selfe maketh no man righteous: neither doth the action of faith, which is to apprehend iustifie: but the object of faith, which is Christs obedience apprehended.

These are the principall reasons commonly vsed: which as we see, are of no moment. To conclude therefore, we hold, that workes concur to iustification, and that we are iustified thereby as by signes and effects, not as causes: for both the beginning, middle,

die, and accomplishment of our iustification  
is onely in Christ: and hereupon *Iohn* saith,  
If any man (beeing alreadie iustified) sinne, we  
have an advocate with the father, *Iesus Christ*,  
and he is the propitiation for our finnes. And to  
make our good workes meanes, or causes  
of our iustification, isto make every man a  
Saviour to himselfe.

## The fifth point. Of

*Admir.*

**BY** *Moris*, vnderstand any thing, or any  
worke, whereby Gods fauour and life e-  
uerlasting is procured: and that for the dig-  
nity and excellencie of the worke or thing  
done: or, a good worke done, binding him  
that receiueth it to repay the like.

## Our consent.

Touching merits, we consent in two con-  
clusions with them. The first conclusion,  
that merits are so farre forth necessary, that  
without them there can be no saluation.

The second, that Christ our Mediatour  
and Redeemer, is the roote and fountaine  
of all merit.

*The dissent and difference.*

The Popish Church placeth merits within man, making two sorts thereof: the merit of the person, and the merit of the worke. The merit of the person, is a dignity in the person, whereby it is worthy of life everlasting. And this (as they say) is to be found in Infants dying after baptisme, who though they want good workes, yet are they not voide of this kinde of merit, for which they receiue the kingdome of heaven. The merit of the worke, is a dignity or excellencie in the worke, whereby it is made fitte and enabled to deserue life everlasting for the doer. And workes (as they teach) are meritorious two waies: first, by couenant, because God hath made a promise of reward vnto them; secondly, by their owne dignity; for Christ hath merited that our workes might merit. And this is the substance of their doctrine. From it we dissent in these points.

I. We renounce all personall merits, that is, all merits within the person of any meeane man. II. And we renounce all merit of workes, that is, all merit of any worke done by any meeane man whatsoever. And the true merit whereby we looke to attaine

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fauour of God, and life euerlasting, is to be found in the person of Christ alone: who is the store-house of all our merits: whose prerogative it is, to be the person alone in whome God is well pleased, Gods fauour is of infinite dignity, and no creature is able to doe a worke which may counteruaile the fauour of God, saue Christ alone: who by reason of the dignity of his person, being not a meere man, but God-man, or Man-God, he can doe such workes as are of endlesse dignity every way answerable to the fauour of God: and therefore sufficient to merit the same for vs. And though a merit or meritorious worke agree onely to the person of Christ, yet is it made ours by imputation. For as his righteousness is made ours, so are his merits depending thereon: but his righteousness is made ours by imputation, as I haue shewed. Hence ariseth another point, namely that as Christs righteousness is made ours really by imputation to make vs righteous: so we by the merit of his righteousness imputed to vs, doe merit and deserue life euerlasting. And this is our doctrine. In a word, the Papists mainetaine the merits of their owne workes: but we renounce them all, and rest onely on the merit of Christ. And that our doctrine is true,

and theirs fallhood; I will make manifest by sundry reasons; and then answer their arguments to the contrarie.

### Our reasons.

The first shall be taken from the properties and conditions that must be in a worke meritorious, and they are foure. I. A man must doe it of himselfe, and by himselfe: for if it be done by an other, the merit doth not properly belong to the doer. II. A man must doe it of his owne free-will and pleasure, not of due debt: for when we doe that which we are bound to doe, we doe no more but our duty. III. The worke must be done to the profit of an other, who thereupon must be bound to repay the like. IV. The reward and the worke must be in proportion equall, for if the reward be more then the worke, it is not a reward of desert, but a gift of good will. Hence follows a notable conclusion: That Christ's manhood considered apart from his Godhead, cannot merit at Gods hand; though it be more excellent any way then all men and angels. For being thus considered, it doth nothing of it selfe, but by grace received from the Godhead: though it also be without measure. Secondly Chri-

manhood is a creature, and in that regard bound to doe whatsoever it doth. Thirdly, Christ as man cannot giue any thing to God, but that which he receiued from God: therefore cannot the manhood properly by it selfe merite, but only as it is personally v-nited vnto the Godhead of the Sonne. And if this be so, then much lesse can any weere man, or any angel merite: yea it is a madnes to thinke, that either our actions or persons should be capable of any merite whereby we might attaine to life eternall.

Reason II. *Exod. 20. 8.* And *show mercy* vpon thousands in them that loue me, and keepe my commaundements. Hence I reason thus: where reward is giuen vpon merite, there is no merit; but reward is giuen of mercy to them that fulfill the law: therefore no merit. What can we any way deserve, when our full recompence must be of merite? And this appeares further by *Adam*: if he had stood to this day, he could not by his continuall and perfect obedience, haue procured a further increase of fauour at Gods hand, but should only haue continued that happy estate in which he was first created.

Reason III. Scripture directly con-



denieth merit of workes. Rom. 6. 23. The wages of sinne is death but the gift of God is eternall life through Iesus Christ our Lord. The proportion of the argument required that S. Paul should haue said: The reward of good workes is eternal life, if life eueralsting could be deserued, which cannot: because it is a free gift. Againe, Tit. 3. 5. We are saved not by workes of righteousness which we haue done, but according to his mercy he saved vs. And Eph. 2. verse 8. 10. By grace you are saved through faith, and that not of your selues, it is the gift of God: not of workes which God hath prepared that we should walke in them. If any workes be crowned, it is certen that the sufferings of Martyrs shall be rewarded: now of them Paul saith, Rom. 8. 18. The sufferings of this life are not worthie of the glory to come. Where then is the value and dignitie of other workes. To this purpose Ambr saith, The iust man though he be tormented in the brazen bull, is still iust, because he iustifieth God, and saith he suffereth lesse then his sinne deserued.

**Reason VI.** Whosoever will merit, must fulfill the whole law: but none can keepe the whole law: For if we say we haue no sinne, we deceive our selues, 1. Ioh. 1. And he that sinnes against one commandement is guilty

of the whole law. And what can he merit, that is guiltie of the breach of the whole law?

Reason V. Wee are taught to pray on this manner, *Give vs this day our daily bread.* Wherein wee acknowledge euery morfell of bread to bee the meere gift of God without desert: and therefore must wee much more acknowledge life eternall to bee euery way the gift of God. It must needs therefore bee a satanicall insolencie for any man to imagine, that hee can by his workes merit eternall life, who cannot merit bread.

Reason VI. Consent of the auncient Church. (e) Bernard, *Those which we call merits, are the way to the kingdom, and not the cause of reigning.* August. Manual. chapter 11. *All my hope is in the death of my Lord. His death is my merit—my merit is the passion of the Lord. I shall not be void of merits, so long as Gods mercies are not wanting.* Basil. on Psal. 114. *Eternall rest is reserved for them, which haue striven lawfully in this life: not for the merits of their doings, but upon the grace of the most beautifull God, in which they trusted.* August. on Psal. 116. *Hee rewardeth thee, because thou hast used his owne gifts, not thy merits.* And Psal. 142. *Lord thou wilt quicken mee in thy*

De interpellatione David. 4. vel. p. 72.

thy justice, nor in mine: not because I have deserved it, but because thou hast compassion.

## Objections of Papists.

**Obiect. 1.** In sundrie places of Scripture, promise of rewards is made to them that beleeue and doe good workes: therefore our workes doe merit for a reward and merit be relatives. **Ans.** Reward is twofold: of debt, and of mercie. Life everlasting is not a reward of debt but of mercy, given of the good will of God, without any thing done of man. Secondly, the kingdome of heaven is properly an inheritance given of a father to a child, and therefore it is called a reward not properly, but by a figure or by resemblance. For as a workman having ended his labour receiveth his wages: so after men have lead their lives and finished their course in keeping faith and good conscience, as dutifull children, God giveth them eternal life. And hereupon it is termed a reward. Thirdly, if I should graunt that life everlasting is a deserved reward, it is not for our workes, but for Christs merit imputed to vs, causing vs thereby to merit and thus the relation stands directly betwene the Reward and Christs Merit applied vnto vs.

Obiect.

**Obiect. 11.** Christ by his death merited  
 that our workes should merit life everlasting.  
**Ans.** That is false: all we finde in Scripture  
 is, that Christ by his merit procured pardon  
 of sinne, imputation of righteousness, and  
 life everlasting: and it is nowhere said in the  
 word of God, that Christ did merit, that our  
 workes should merit: it is a dotage of their  
 owne devising. Hee died not for our good  
 workes to make them able to satisfie Gods  
 anger: but for our finnes, that they might be  
 pardoned. Thus much saith the Scripture,  
 and no more. And in that Christ did suffici-  
 ently merit life eternall for vs, by his owne  
 death: it is a sufficient prooffe that hee never  
 intended to give vs power of meriting the  
 same: vntill we suppose that at some time  
 hee gives more then is needefull. Again,  
 Christ in the office of mediation: as hee is a  
 King, Priest, and Prophet, admitted no de-  
 putie or fellow. For he is a most perfect Mo-  
 dum, doing all things by himselfe without  
 the helpe of any. And the Ministers that di-  
 spense the word are not his deputies, but  
 reasonable and voluntarie instruments,  
 which hee vseth. But if men by workes can  
 merit increase of grace and happinesse for  
 themselves, then hath Christ partners in the  
 workes of redemption: men doing that by  
 him,

him, which he doth of himselfe, in procuring their saluation. Nay, if this might stand, that Christ did merit, that our workes should merit, then Christ should merit that our stained righteousness, being for this cause not capable of merit, should neuertheless merit. I call it stained; because we are partly flesh, and partly spirit: and therefore in our selves deseruing the curse of the law, though we be regenerate. Againe, for one good worke we doe, we haue many euill, the offence whereof defaceth the merit of our best deedes, and makes the too light in the balance of the law.

*Obiect. III.* Our workes merit by bargain or covenant, because God hath promised to reward them. *Answ.* The word of God sets downe two covenants: one Legall, the other Euangelicall. In the Legall covenant life euerlasting is promised to workes, for that is the condition of the law; Do these things, and thou shalt liue. But on this maner can no man merit life euerlasting, because none is able to doe all that the law requires, whether we respect the manner, or the measure of obedience. In the Euangelicall covenant, the promises that are made, are not made to any worke or vertue in man, but to the worker: not for any merit of his own person or worke, but for the person and

tic of Christ. For example, it is a promise of  
 the Gospell, *Be faithfull vnto death, and I will  
 giue thee the crowne of life.* Reuel. 2. 10. Here  
 the promise is not made to the vertue of fi-  
 delity but to the faithfull person, whose fide-  
 lity is but a token that he is in Christ: for  
 the merit of whose obedience God promi-  
 seth the crowne of life: and therefore Christ  
 saith further, *I come quickly, and will giue to e-  
 very man according to his worke: marke,* he saith  
 not to the worke, or for the worke, but to the  
 worker according to his workes. And thus  
 the bond of all other promises of the Go-  
 spell, in which God willingly binds himselfe  
 to reward our workes, doe not directly con-  
 cerne vs, but haue respect to the person, and  
 obedience of Christ, for whose sake alone  
 God binds himselfe as debter vnto vs, and  
 giues the recompence or reward, according  
 to the measure of our faith testified by our  
 workes. And therefore it cannot bee truely  
 gathered, that workes doe merit by any  
 promise or couenant, passed on Gods part to  
 man. Some may say, if workes merit not,  
 why are they mentioned in the promises? I  
 answer, not because they merit, but because  
 they are tokens that the doer of the worke  
 is in Christ, for whose merit the promise shal  
 be accomplished.

*Obiect.*



*Obiect. VI.* Good workes are perfect and without fault, for they are the workes of the holy Ghost, who cannot sinne: therefore they merit. *Ans.* If workes did proceed only and immediately from the holy Ghost, there could not bee any fault in them: but our workes come from the holy Ghost, in and by the will and vnderstanding of man, and by this meanes they are tainted with sin, as water in the fountaine is both cleare and sweet, yet the streams thereof passing through the filthie channell, are defiled thereby. Again, they reason thus: That which we are bound to doe hath no fault in it: but wee are bound to doe good workes: therefore they are perfect. *Ans.* The proposition must be expounded: that which we are bound to doe in it selfe, according to the intention of the commander, hath no fault: or, that which wee are bound to doe according as wee are bound to doe it, hath no fault, yet in regard of the intention of the doer, or in regard of our manner of doing, it may be faultie.

*Obiect. VII.* Christ saith Reuel. 3. 4. that the faithfull in the Church of Sardis shall walke with him in white: for they are worthy: therefore beleeuers merit. *Ans.* Every beleeuer is worthy to walke with Christ, yet not worthy in himselfe, but in Christ, to whome he

is united, and made bone of his bone, & flesh of his flesh. And by reason of this conjunction it is, that men are said to bee worthie because they are enriched with Christs merits and rigreousnes.

*Obiect. VII.* 2.Tim. 4. 8. Everlasting life is tearmed a crowne, and a crowne of righteousness to be given of a iust iudge: therefore man for his part by his workes deserues the same.

*Ans.* Everlasting life is called a crowne onely in resemblance. For as he which runneth a race, must continue and runne to the ende, and then be crowned: even so must we continue to walke in good workes vnto the end, and then receiue eternall life. And it is called a crowne of righteousness, not because it belongs to any man by due and desert, but because God hath bound himselfe by a promise to giue it, in performing whereof hee is tearmed iust: and by vertue of this promise it is obtained and no otherwise. These are the principall obiections, by which wee may iudge what the rest are. And thus wee see what is the truth, namely, that merit is necessarie to saluation: yet neither merit of mans worke, or person, but the merit of Christ imputed to vs, whereby we beeing in him doe procure and deserue the fauour of God and life eternall.

## The sixth point. Of satisfaction.

*Our consent.*

**C***onclus.* I. First, we acknowledge & hold  
 one Ciuill or Politike satisfaction; that is,  
 a recompente for iniuries and damages offered  
 any way to our neighbours. This *Zacheus* practised,  
 when at his conuersion he restored foure-fold  
 things gotten by forged bayllation. Againe,  
 by ciuill satisfaction I vnderstand the imposition  
 of fines, mulcts, and penalties vpon offendours,  
 and the inflicting of death vpon malefactours.  
 For all these are satisfactions to the law, and  
 societies of men when they are wronged. At  
 these wee maintaine as necessarie, for neither  
 Church, nor commonwealth can well be  
 without them; considering they are notable  
 meanes to vpholde ciuill peace: and other-  
 whiles they are fruits of true faith, as the  
 satisfaction of *Zacheus* was.

**C***onclus.* II. Wee acknowledge canon-  
 call or Ecclesiasticall satisfaction: and that  
 is, when any hauing giuen offence to the  
 Church

Church of God, or any part thereof, doe make an open publike testimony of their repentance. *Miriam* for murmuring against *Moses*, was stricken with leprosie, and afterward by his praier shee was clensed, and yet for all that shee must goe seuen daies out of the tent and congregation, that shee might make a kind of satisfaction to the people for her trespasse. And in the old testament, sackcloth and ashes were signes of their satisfaction.

*Conclus.* III. We hold that no man can be saved, vnlesse he make a perfect satisfaction to the iustice of God for all his sinnes; because God is infinite in iustice, and therefore will either exact an everlasting punishment, or satisfaction for the same.

## *The dissent or difference.*

The points of our difference and dissent are these. The Church of Rome teacheth and beleeueth, that Christ by his death hath made a satisfaction for all the sinnes of men, and for the eternall punishment of them all: yet so, as they themselves must satisfie the iustice of God for the temporall punishment of their offences, either on earth

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or in purgatory. We teach and beleue, that Christ by his death and passion hath made a perfect and all-sufficient satisfaction to the iustice of God for all the sinnes of men, and for the whole punishment thereof both eternall and temporall. Thus we differ, and herein we for our parts must for euer stand at difference with them; so as if there were no more points of variance but this one, it should be sufficient to keepe vs alwaies from vniting our religions, and cause vs to obey the voice of Christ, *Come out of her my people.* For as in the former points, so in this also, the Papists erre, not in circumstance, but in the very foundation and life of religion.

### *Our reasons.*

I. A satisfaction that is made imperfect either directly or by consequent, is indeede no satisfaction at all. But the Papists make Christs satisfaction imperfect, in that they doe adde a supply by humane satisfactions: and thus much a learned schoole-man, *Biel* in plaine words confessed *Although* (saith he) *the passion of Christ be the principall merit, for which grace is conferred, the opening of the kingdom and glory: yet is it neuer the alone and totall meritorious cause; it is manifest, because* *alwaies*

super. lib.  
dist. 19.  
chcl. 3.

alwaies with the merit of Christ, there concurr-  
eth some worke, as the merit of congruities or con-  
dignity of him that receiveth grace or glory, if he  
be of yeares and have the use of reason: or of some  
other for him, if he want reason. For that which  
admits a supply by an other, is imperfect in  
it selfe. Therefore humane satisfactions can-  
not stand. Learned Papists make answer,  
that Christs satisfaction and mans may  
stand well together. For (say they) Christs  
satisfaction is sufficient in it selfe to answer  
the iustice of God for all sinne and punish-  
ment: but it is not sufficient to this or that  
man till it be applyed: and it must be apply-  
ed by our satisfaction made to God for the  
temporall punishment of our sinnes. But I  
say againe, that mans satisfaction can bee no  
meanes to apply the satisfaction of Christs  
and I prooue it thus. The meanes of apply-  
ing Gods blessings and graces vnto man are  
two-fold: some respect God him selfe, and  
some respect man. Those which respect  
God, are such wherby God on his part doth  
offer and conuay his mercies in Christ vnto  
man: of this sort are the preaching of the  
word, baptisme, and the Lords supper, and  
these are as it were the hand of God where-  
by he reacheth downe and giueth vnto vs  
Christ with all his benefits. The other



meanes of applying on mans part, are those whereby the said benefits are receiued. Of this sort there is onely one, namely faith, whereby we beleue that Christ with all his benefits belong vnto vs. And this is the hand of man, whereby he receiueth Christ as he is offered, or exhibited by God in the word and Sacraments. As for other meanes beside these, in Scripture we finde none. Foolish therefore is the answer of the Papist, that make mens satisfactions meanes to apply the satisfaction of Christ vnto vs: for by humane satisfactions, Christ is neither offered on Gods part; not yet receiued on mans part: let them prooue it if they can. Others, not content with this their former answer say, that our satisfactions doe nothing derogate from the satisfaction of Christ: because our workes haue their dignity and merit from Christs satisfaction: he meriting that our workes should satisfie Gods iustice for temporall punishment. But this is also absurd and false, as the former was. For if Christ did satisfie that man might satisfie, then Christ doth make every bele cuer to be a Christ, a Iesus, a Redeemer, and a priest in the same order with his owne selfe. But to make sinnefull man his owne redeemer, though it be but from temporall punishment

ments, is a doctrine of diuels. For the holy Ghost reacheth that the priest-hood of Heb. 7. 24. Christ is incommunicable, and cannot passe from him to another. Now to make satisfaction for sinne or any part of the punishment thereof, is a dutie, or, a part of Christ his priest-hood, and therefore to make satisfaction is a worke that cannot passe from his person to the person of any man. Againe, if Christ by his satisfaction giue power to man to satisfie, then man doth satisfie by Christ, and Christ beside his owne satisfaction vpon the crosse, must daily satisfie in man to the end of the world: but this cannot be for Christ vpon the crosse, when death was vpon him, said, *It is finished*, that is, I haue fully satisfied for all the sinnes of mankinde, both in respect of the fault and punishment. As for Christs burlall and resurrection which followeth his death, they serued not to satisfie but to confirme and ratifie the same. Againe *Paul* saith, 2. Corinth. 5. 12. He that knew no sinne was made sinne for vs, that is, the punishment of sinne for vs: but if the Church of Rome say true, that Christ doth daily satisfie, then *Paul* spake to short, and should haue said further, that Christ was made sinne for vs, and in vs too: and that

God was not onely in Christ, but also in use conciling the world to himselfe. But *Paul* neuer knew this learning: and therefore let them turne themselves which way they will, by putting a supplement to Christs satisfaction, they doe indeede annihilate the same.

**Reason II.** In sundrie places of Scripture, especially in the Epistles of *Paul*: we are said to be redeemed, justified, & saved *Freely*: which word *Freely*, doth import that we are iustified and saved without any thing done on our part or by our selues in the matter of our saluation: and if this be so, then can we do nothing at all that may satisfie the iustice of God for the least punishment of our sinnes. If we satisfie in our owne persons, we are not saved freely: and if we be saved freely, we make no satisfaction at all.

**Reason III.** We pray daily, *forgive us our sinnes*: now to plead pardon, and to satisfie for our sinnes be contrarie: and for all things for which we can make satisfaction, we need not craue a pardon: but we are taught in the foresaid petition wholly and onely to vse the plea of pardon for our sinnes, and therefore we acknowledge that we cannot make any satisfaction at all.

**Reason IV.** The iudgement of the ancient Church. Tertul. de Baptismo. *Guiltines*  
becom

being taken away, the punishment is also taken away. (o) August. Christ by taking upon him the punishment and not the fault, hath done away both fault and the punishment. And Tom. Apoll. Ser. 37 de verb. Apoll. 10. homil. 5. he saith, when we are gone out of this world, there will remaine no compunction or satisfaction. Some new Editions haue foisted in the word [ aliqua ] and so haue turned the sense on this manner: There will remaine no compunction or some satisfaction. But this is flattere against Augustines meaning who saith a little before that when the way is ended there is no compounding of our cause with any. Chrysost. prem. in Esa. Say not to me, I haue sinned: how shall I be freed from so many sinnes? Thou canst not: but thy God can. Yea and he will shew out thy sinnes, that there shall remaine no print of them: which thing befalls not the bodie for when it is healed there remaines a scar: Luk. 22. but God as soone as he exempts thee from punishment, he giveth thee iustice. Ambrose saith, I weede of Peters teares, but I weede not off his satisfaction. Again, let vs adore Christ the De bone he may say vnto vs, feare not thy sinnes of this mor. world nor the manner of bodily sufferings: I haue remission of sinnes. Hierome saith in Psal. 31. The sinne that is covered is not seene, the sinne that is not seene is not imputed: that which is not imputed, is not punished. Chrysostome

in Matthew, homil. 44. Among all men, some  
 endure punishment in this life and the life to come,  
 others in this life alone: others alone in the life to  
 come: others neither in this life nor in the life to  
 come. There alone, as Dives, who was not Lord, so  
 much as of on drop of water: Here alone, the in-  
 stituous man among the Corinthians. Neither here  
 nor there, as the Apostles and Prophets, as also  
 Job and the rest of this kinde: for they endured  
 no sufferings for punishment, but that they  
 might be knowne to be conquerours in the  
 fight.

## Obiections of Papists.

1. Obiect. Leuit. 4. Moses according to  
 Gods commandement prescribed severall  
 sacrifices for severall persons: and they were  
 meanes of satisfaction for the temporall pun-  
 ishments of their daily sinnes. *Ans.* Those  
 sacrifices were onely signes and types of  
 Christs satisfaction to be offered to his fa-  
 ther in his alone sacrifice vpon the crosse,  
 and whosoever offered any sacrifice in the  
 old testament, did thus and no otherwise  
 seeme of it, but as a tipe and figure of better  
 things. Secondly, the said sacrifices were sa-  
 tisfactions to the Church, whereby men did  
 testify their repentance for their offences, &  
 likewise

likewise their desire to be reconciled to God and men. And such kinde of satisfactions, we acknowledge.

*11. Object.* Men, whose sinnes are all pardoned, haue afterward fundrie crosses and afflictions laide vpon them, vnto the end of their daies: therefore in all likelihood they make satisfaction to God for temporall punishments. As for example, the Israelites for murmuring against the Lord in the wilderness were barred all from the land of promise; and the like befell *Moses* and *Aaron* for not glorifying God, as they should haue done at the waters of strife. *Ans.* Man must be considered in a twofold estate, as he is vnder the law, and as he is vnder grace. In the first estate, all afflictions are curses or legall punishments, be they little or great: but to them that are in the second estate and beleeue in Christ, though the same afflictions remaine, yet do they change their habite or condition, and are the actions of a Father striving to bee trials, corrections, preuenings, admonitions. 1. Cor. 11. 32. *When wee are iudged, wee are iudged of the Lord:* and Heb. 12. 7. *If we indure chastisement, God offe-  
ret himselfe vnto you as children.* And Chrysostom saith, 1. Cor. hom. 28. *When wee are corrected of the Lord, it is more for our admonition*  
shew



then damnation: more for a medicine then for a punishment: more for a correction, then for a penaltie. And whereas God denied the believing Israelites, with *Moses* and *Aaron* to enter into the land of *Canaan*, it cannot be proved that it was a punishment or penalty of the law vpon them. The Scripture saith no more but that it was an admonition to all men in all ages following, to take heede of offences, as *Paul* writeth, *All these things came vnto them for ensamples, and were written for our admonition*, 1 Cor. 10. 11. bns. shir. om.

*Obiect. III.* *David* was punished after his repentance for his adulterie, for the child died, and hee was plagued in his owne kinde, in the incest of *Abolon*: and when hee had numbred the people he was yet punished in the death of his people, after his owne repentance. *Answer.* I answer as before that the hand of God was vpon *David* after his repentance: but yet the iudgements which befell him were not curses vnto him properly, but corrections for his finnes, and trialls of his faith, and meanes to preuent further sinne, and to renew both his faith and repentance: as also they serued to admonish others in like case, for *David* was a publike person and his finnes were offensive, both within the Church of God, and without.

and

*Obiect.*

*Object. IV.* The Prophets of God, when the people are threatned with the plague, famine, sword, captiuitie, &c. exhort them to repent and to humble themselves in sackcloth and ashes: and thereby they turned away the wrath of God that was then coming forth against them. Therefore by temporal humiliation, men may escape the temporall punishments of the Lord. *Ans.* Famine, sword, banishment, the plague, and other iudgements sent on Gods people, were not properly punishments of sinne, but onely the corrections of a father, whereby hee humbled them that they might repent: or thus, they were punishments tending to correction, not seruing for satisfaction. And the punishments of God are turned from them, not because they satisfie the iustice of God in their owne sufferings, but because by faith they lay holde on the satisfaction of the Messias, and testifie the same by their humiliation and repentance.

*Object. V.* Dan. 4. 24. Daniel giueth this counsel to Nabuchadnezzar, *redeeme thy sinnes by iustice, and thine iniquities by almes deedes.* Beholde (say they) almes deedes are made meanes to satisfie for mans iniquities. *Ans.* The word which they translate to *redeeme*, [as the most learned in the Chalde tongue with

with one consent auouch] doth properly signifie to breake off, as if the Prophet should say: O King, thou art a mightie Monarch, & to enlarge thy kingdome thou hast vsed much iniustice and crueltie, therefore now repent of thine iniquitie, & breake off these thy sinnes, testifie thy repentance by doing iustice, and giue almes to the poore whom thou hast oppressed. Therefore here is nothing spoken of satisfaction for sinne, but onely of testification of repentance by the the fruites thereof.

*Obiect. VI. Mat. 3. 2.* Doe penance and bring forth fruits worthy of penance, which (say they) are workes of satisfaction injoynd by the priest. *Ans.* This text is absurd for the word *metanoieite*, signifieth thus much, *change your minds* frō sin to God, & testifie it by good workes, that is, by doing the duties of the morall law: which must be done, not because they are meanes to satisfie Gods iustice for mans sinne, but because they are fruites of that faith and repentance which lies in the heart.

*Obiect. VII. 2. Cor. 10.* Paul setteth downe sundrie fruites of repentance: whereof the last is *reuerenge*, whereby repentant persons punish themselves, thereby to satisfie Gods iustice for the temporall punishment

of their finnes. *Ans.* A repentant sinner must take reuenge of himselfe, and that is onely to vse all meanes which serue to subdue the corruption of his nature, to bridle carnall affections & to mortifie sin: and these kinde of actions are *restrainments* properly, and not punishments: and are directed against the sinne, and not against the person.

Lastly, they make three workes of satisfaction, praier, fasting, and almes deedes. For the first it is meere foolishnes to thinke, that man by prayer can satisfie for his sinne. It is all one as if they had said, that a begger by asking of almes should deserue his almes: or, that a debter by requesting his creditour to pardon his debt, should thereby pay his debt. Secondly, fasting is a thing indifferent, of the same nature with eating and drinking and of it selfe conferreth nothing to the obtaining of the kingdome of heauen, no more then eating and drinking doth. Thirdly and lastly, almes deedes cannot be workes of satisfaction for finnes. For when we giue them as wee ought, wee doe but our dutie, whereunto wee are bound. And wee may as well say, that a man by paying one debt may discharge another: as to say that by doing his dutie hee may satisfie Gods iustice for the punishment of his finnes. These wee

con-

confesse bee frutes of faith, but yet are they no workes of satisfaction: but the onely and al-ufficient satisfaction made to Gods iustice for our sinnes, is to bee found in the person of Christ, beeing procured by the merit of his death, and his obedience. And thus our doctrine touching satisfaction is cleared: and it is to bee learned carefully of our common people, because the opinion of humane satisfaction is naturall, and sticks fast in the heart of naturall men. Hereupon when any haue sinned, and feeble touch of conscience any way, their manner is, then to performe some outward humiliation and repentance, thinking therby to stop the mouth of conscience, & by doing some ceremoniall duties to appease the wrath of God for their sinnes. Yea, many thinke to satisfie Gods iustice by repeating the Creede, the Lords prayer, and the tenne Commandements, so foolish are they in this kinde.

### *The seauenth point. Of Traditions.*

**T**Raditions are doctrines deliuered from hand to hand, either by word of mouth,

by writing, beside the written word of God.

## Our consent.

*Conclus. I.* We holde that the very word of God, hath beene deliuered by tradition. For first God reuealed his will to *Adam* by word of mouth: and renewed the same vnto the Patriarks, not by writing, but by speech, by dreames, and other inspirations: and thus the word of God went from man to man for the space of two thousand and foure hundred yeares, vnto the time of *Moses* who was the first pen-man of holy Scripture. For as touching the prophesie of *Enoch*, wee commonly holde it was not penned by *Enoch*, but by some Iewe vnder his name. And for the space of this time, men worshipped God and held the articles of their faith by tradition, not from men, but immediatly from God himselfe. And the historie of the new testament (as some say) for eightie yeares, as some others thinke, for the space of twentie yeares and more, went from hand to hand by tradition, till penned by the Apostles, or being penned by others was approoued by them.

*Conclus. II.* We hold that the Prophets, our Sauour Christ, and his Apostles, spake and



and did many things good and true, which were not written in the Scriptures: but either came to vs, or to our aneetours onely by tradition. As 2. *Tim.* 3. 20. it is said, that *Iannes and Iambres* were the *Magicians* that withstood *Moses*: now in the bookes of the olde testament we shall not finde them once named, and therefore it is like, that the Apostle had their names by tradition, or by some writings then extant among the Iewes. So *Hebr.* 12. 21. the author of the Epistle recordeth of *Moses*, that when hee saw a terrible sight in Mount Sinai, he said, *I tremble & am afraid*: which words are not to be found in all the bookes of the olde testament. In the Epistle of *Iude* mention is made, that the *Diuell strone* with *Michael the Archangel* about the bodie of *Moses*: which point (as also the former) considering it is not to be found in holy writ, it seemes the Apostle had it by tradition from the Iewes. That the Prophet *Esai* was killed with a fullers clubbe, is received for truth, but yet not recorded in Scripture: and so likewise that the Virgine *Marie* liued and died a virgine. And in Ecclesiasticall writers many worthie sayings of the Apostles and other holy men are recorded, and received of vs for truth, which neuer thelesse are not set downe in the bookes of

the old or new Testament. And many things we hold for truth not written in the word, if they be not against the word.

*Concluse.* ¶ 11. We hold that the Church of God hath power to prescribe ordinances, rules or traditions, touching time, and place of Gods worshippe, and touching order and comeliennesse to be vsed in the same: and in this regard, *Paul 1. Cor. 11. 2.* commendeth the Church of Corinth for keeping his traditions, and *Act. 15.* the Councell at Ierusalem decreed that the Churches of the Gentiles should abstaine from blood, and from things strangled. This decree is tearmed a tradition, and it was in force among them so long as the offence of the Iewes remained. And this kind of traditions whether made by generall Councils or particular Synods, we haue care to mainetaine and obserue: these caueats being remembred: first that they prescribe nothing childish or absurd to be done: secondly, that they be not imposed on any parts of Gods worshippe: thirdly, that they be seuered from superstition or opinion of merit: lastly, that the Church of God be not burdened with the multitude of them. And thus much we hold touching Traditions.



## The difference.

Papists teach, that beside the written word, there be certaine vnwritten traditions, which must be beleued as profitable and necessarie to saluation. And these they say are two-fold: Apostolicall, namely: such as were deliuered by the Apostles and not written; and Ecclesiasticall, which the Church decreeth as occasion is offered. We hold that the Scriptures are most perfect, containing in them all doctrines needfull to saluation, whether they concerne faith or manners; and therefore we acknowledge no such traditions beside the written word, which shall be necessary to saluation: so as he which beleueth them not, cannot be saved.

## Our reasons.

**Testimony I.** Deut. 4. 2. *Thou shalt not add to the words that I command thee, nor take any thing thereof from:* therefore the written word is sufficient for all doctrines pertaining to saluation. If it be said that this commandment is spoken as well of the vnwritten as of the written word, I answer: that Moses spake

both of the written word only: for these very words are a certaine preface which he set before a long commentarie made of the written law, for this end to make the people more attentive, and obedient.

**Testimony II.** *Isai. 8. 20. To the law and to the testimony. If a boy speak not according to this word, it is because there is no light in them.* Here the Prophet teacheth what must be done in cases of difficulty. Men must not runne to the wizzard or soothsayer, but to the law and testimony, and here he commends the written word as sufficient to resolve all doubts and scruples in conscience whatsoever.

**Testimony III.** *Ioh. 20. 31. These things are written that ye might believe that Iesus is the Christ, and in believing might have everlasting life.* Here is set downe the full end of the Gospell, and of the whole written word: which is to bring men to faith and consequently to salvation: and therefore the whole scripture alone is sufficient to this end without traditions. If it be said, that this place must be vnderstood of Christs miracles only: I answer, that miracles without the doctrine of Christ and knowledge of his sufferings, can bring no man to life everlasting, and therefore the place must be vnder-

understand of the doctrine of Christ and his  
of his miracles alone, as Paul teacheth, Gal.  
1. 8. If we or an angel from heaven preach vnto  
you anything besides that which we haue prea-  
ched, let him be accursed. And to this effect  
he blames them that taught but a diuers  
doctrine to that which he had taught, 1.  
Tim. 1. 2.

Testimony IV. 2. Tim. 3. 16, 17. The  
whole Scripture is given by inspiration of God and  
is profitable to teach, to improve, to correct, and  
to instruct in righteousness, that the man of God  
may be absolute, being made perfect vnto every  
good worke. In these words be contained two  
arguments, to prooue the sufficiencie of the  
Scripture without vnwriten verities. The  
first that which is profitable to these four  
vses namely, to teach all necessary truth,  
to confute all errors, to correct faults  
in manners, and to instruct in righteous-  
nesse, that is, to informe all men in all good  
duties, that is sufficient to saluation. But  
scripture serueth for all these vses: and  
therefore it is sufficient: and vnwriten tra-  
ditions are superfluous. The second: that  
which can make the man of God, that is  
Prophets, and Apostles, and the ministers  
of the word, perfect in all the duties of their  
callings: that same word is sufficient to make

all other men perfect in all good works. But Gods word is able to make the man of God perfect. Therefore it is sufficient to prescribe the true and perfect way to eternal life, without the helpe of ynwriten traditions.

V. The iudgement of the Church. Tertul.<sup>(c)</sup> saith, Take from heretickes the opinions which they mainetaine with the heathen, that they may defend their questions by Scripture alone, and they cannot stand. Againe, He made no curiositie after Christ Iesus, nor inquisition after the Gospell. When we beleue it, we desire to beleue nothing beside: for this we first beleue that there is nothing more which we may beleue. Hierome on Math. 23. writing of an opinion that John Baptist was killed, because he foretold the coming of Christ, saith thus, This, because it hath not authority from Scriptures, may as easily be condemned as approoued. In which words, there is a conclusion with a minor, and the maior is to be supplied by the rules of logike, thus: That which hath not authority from Scriptures, may as easily be condemned as approoued: but this opinion is therefore. Behold a notable argument against all ynwriten traditions. Augustin booke 2, cap. 9. de doct. Christ.

de resur-  
rect. carni-



In those things which are plainly set downe in Scripture, are found all those points which containe faith and manners of living well. Vincentius Lirinensis saith, the Canon of the Scripture is perfect, and fully sufficient to it selfe for all things.

Beside these testimonies, other reasons there be that serue to prooue this point. I. The practise of Christ and his Apostles, who for the confirmation of the doctrine which they taught, vsed alwaies the testimony of Scripture; neither can it be prooued, that they euer confirmed any doctrine by tradition. Act. 28. 22. *I continue unto this day, testifying both to small and great, saying none other things then those which the Prophets and Moses did say should come.* And by this we are giuen to vnderstand, that we must alwaies haue recourse to the written word, as being sufficient to instruct vs in matters of saluation. II. If the beleauing of vwritten traditions were necessary to saluation, then we must as well beleue the writings of the ancient Fathers as well as the writings of the Apostles, because Apostolicall traditions are not else where to be found but in their booke. And we may not beleue their sayings as the word of God, because they often erre being subiect to erre: and for this

cause

and their authority; when they speak of traditions, may be suspected: and we may sometimes beleue them vpon their word.

## Obiections for Traditions.

First they alleadge: 2. *Thess.* 2. 15. where the Apostle biddes that Church keepe the ordinances which he taught them either by word or letter. Hence they gather, that besides the written word, there be vnwritten traditions; that are indeede necessary to be kept and obeyed. *Ans.* It is very likely, that this Epistle to the Thessalonians was the first that St. Paul writ to any Church, though in order it haue not the first place; and therefore at the time when this Epistle was penned, it might well fall out, that some things needfull to saluation were delivered by word of mouth, not being as yet written by any Apostle. Yet the same things were afterward set downe in writing; either in the second Epistle or in the Epistles of Paul to other Churches.

*Obiect. II.* That *Scripture is Scripture* is a point to be beleued, but that is a tradition vnwritten; and therefore one tradition there is not written; that we are to beleue. *Ans.* That the bookes of the old and new Testa-

ment are Scripture, it is to be gathered and beleened not vpon bare tradition; but from the very bookes themselves, on this manner. Let a man that is indued with the spirit of discerning, read the seuerall bookes, with all let him consider the professed author thereof which is God himselfe, and the matter therein contained, which is a most diuine and absolute truth full of pierce the manner and forme of speech, which is full of majesty in the simplicity of words. The end whereat they wholly aime, which is the honour and glory of God alone, &c. and he shall be resolved that Scripture is Scripture, euen by the Scripture it selfe. Yea, and by this meanes he may discern any part of Scripture, from the writings of men whatsoever. Thus then Scripture proves it selfe to be Scripture, and yet we despise not the vniuersall consent or tradition of the Church in this case: which though it does not perswade the conscience, yet is it a notable inducement to moue vs to reuerence, and regard the writings of the Prophets and Apostles. It will be said, where is it written that Scripture is Scripture? I answer, not in any one particular place or booke of scripture, but in every line and page of the whole bible to him that can read with the spirit of

discerning, and can discern the voice of the true Pastour, as the sheepe of Christ can do.

*Object.* 111. Some bookes of the canon of the Scripture are lost, as the *bookes of the names of God*. Numb. 21. 14. *The booke of the lost Iosu.* 10. 13. the bookes of Chronicles of the kings of Israel and Iuda. 1 King. 14. 19. the bookes of certaine Prophets, Nathan, Gad, Iddo, Ahiah, and Semiah: and therefore the matter of these bookes must come to vs by tradition. *Ans.* Though it be graunted that some bookes of Canonieall Scripture be lost; yet the Scripture still remaines sufficient, because the matter of those bookes (so farre forth as it was necessarie to saluation) is contained in these bookes of Scripture that are now extant. Again, I take it to bee a truth (though some thinke otherwise) that no part of the Canon is lost: for *Paul* saith, *Whatsoeuer things were written aforetime, were written for our learning, that we through patience & comfort of the Scriptures, &c.* Rom. 15. 4. where hee takes it for graunted, that the whole Canon of holy Scripture was then extant. For if hee had thought, that some bookes of Scripture had bene lost, hee would haue saide; whatsoeuer was written and is now extant, was written for our learning and comfort. For bookes that

that are lost serve neither for learning nor comfort. Again, to hold that any books of Scripture should be lost, calls into question Gods providence, and the fidelitie of the Church, who hath the books of God in keeping, and is therefore called the pillar and ground of truth. And touching the books before mentioned, I answer thus: The book of the warres of God, *Numeri* 1. 14. might be some short bill or narration of things done among the Israelites, which in the daies of Moses went from hand to hand. For sometimes a booke in Scripture, signifieth a *roll* or *Catalogue*, as the first chapter of Matthew, which containeth the genealogie of our Saviour Christ, is called *the booke of the generation of Iesu Christ*. Again, the *bookes of the Kings* and the *bookes of Chronicles*, which are said to be lost, were but as the *Chronicles* of England are with vs: even politicke records of the acts and euenes of things, in the kingdom of Iuda and Israel: out of which the Prophets gathered things necessarie to be knowne, and placed them in holy Scripture. As for the bookes of Iddo, Ahiah, Semai, Gad, and Nathan, they are contained in the bookes of the Kings and Chronicles under the booke of Samuel, which were not written by him alone, but by sundrie Prophets.

Ch. 19. 29. as also was the booke of Iud-  
as. As for the booke of Salomon which are  
they did not concerne religion and mat-  
ters of saluation, but were concerning mat-  
ters of Philosophie and such like things.

*Obiect. IV.* Moses in Mount Sina, beside  
the written law, receiued from God a more  
secret doctrine, which he neuer writ, but de-  
liuered by tradition or word of mouth to the  
Prophets after him: and this the Iewes haue  
set downe in their *Cabala*. *Ans.* This  
is the opinion of some of the Iewes,  
whome in effect and substance sundrie Pa-  
pists follow: but we take it for no better then  
a Jewish dotage. For if Moses had knowne  
any secret doctrine beside the written law, he  
could neuer haue giuen this command-  
ment of the said law, *Thou shalt not add any  
thing thereto.*

*Obiect. V.* Heb. 5. 12. Gods word is of  
milk, and strong meate. By milke,  
we must understand the word of God writ-  
ten, wherein God speaks plainly to the ca-  
pacities of the rudest: but strong meate is vi-  
sible traditions, a doctrine not to be deli-  
uered vnto all, but to those that grow to per-  
fection. *Ans.* We must know, that one and  
the same word of God is milke and strong  
meate, in regard of the manner of handling  
and



and propounding of it. For beeing delivered generally and plainly, to the capacity of the simplest, it is milke; but beeing handled particularly and largely, and so fitted for men of more vnderstanding, it is strong meate. As for examples: the doctrine of the creation, of mans fall, and redemption by Christ, when it is taught ouerly and plainly, it is milke: but when the depth of the sense is thoroughly opened, it is strong meate. And therefore it is a conceit of mans braine, to imagine that some vnwritten word is meant by strong meate.

*Obiect. VI.* Sundrie places of Scripture be doubtfull: and euery religion hath their ouerall exposition of them, as the Papists haue theirs, and the Protestants theirs. Now when seeing there can be but one truth, whose question is of the interpretation of Scripture, recourse must bee had to the tradition of the Church; that the true sense may be determined, and the question ended.

It is not so: but in doubtfull places Scripture it selfe is sufficient to declare his own meaning: first, by the analogie of faith, which is the summe of religion gathered out of the clearest places of Scripture: secondly, by the circumstances of the place, and the nature & signification of the words: thirdly,

Ans. to  
doubt  
Church. I.

conference of place with place. By these  
and like helpes contained in Scripture, wee  
may iudge which is the truest meaning of a  
place. Scripture it selfe is the text, and the  
glosse. And the Scripture is falsly tear-  
red the matter of strife, it being not so of  
it selfe, but by the abuse of man.

And thus much for our consent concer-  
ning Traditions, wherein wee must not bee  
waverling but steadfast, because notwithstanding  
our renouncing of Poperie, yet Popish  
inclinations and dispositions bee rise among  
us. Our common people maruelously affect  
humane traditions; yea mans nature is in-  
clined more to bee pleased with them, then  
with the word of God. The feast of the nati-  
vity of our Saviour Christ, is only a cu-  
stome and tradition of the Church, and  
yet men are commonly more carefull to  
keepe it then the Lords day, the keeping  
whereof stands by the morall law. Politie  
lawes are not sufficient to restraineys from  
buying and selling on the Sabbath, yet with-  
in the twelue daies no man keepe market.  
Againe, see the truth of this in our affection  
to the ministerie of the worde, for the Prea-  
cher alleadge *Præter* and *Propter* the people  
count it but common stufte, such as any man  
can bring: but let men come and alleadge

*Ambrose,*

*Andreas, Andrew, and the rest of the fathers*  
 oh, hee is the man, hee is alone for them  
 gain, let any man be in danger any way  
 straight hee sendeth to the wise man of  
 yard: Gods word is not sufficient to  
 fort and direct him. All this argues that  
 perie donied with the mouth, abides still  
 the heart: and therefore wee must learne  
 to reuerence the written word, by ascribing  
 to it all manner of perfection.

## *The eight point: Of Vowes.*

*Our consent.*

**T**ouching vowes this must bee knowne  
 that we doe not condemne them altogether,  
 but onely labour to restore the puritie  
 of doctrine touching this point: which by  
 the Church of Rome from time to time  
 hath bin corrupted and defaced. We hold  
 therefore that a vow is a promise made to  
 God touching some duties to be performed  
 unto him: and it is twofold, generall, or  
 speciall. The generall vow is that which  
 serueth all believers: and it is made in the  
 covenant both of the law, and of the Gospel.  
 I will here onely speake of the vow which

made

in the covenant of the Gospel, in which  
there be two actions: one of God, the other  
of man. God in mercie on his part promi-  
seth men the remission of sinnes and life  
everlasting: and man againe for his part pro-  
miseth to beleue in Christ, and to obey  
God in all his commaundements. All men  
are made this vow vnto God, as the Iewes  
in circumcision: which also they renewed so  
often as they receiued the Pascheuer: and in  
the newe Testament all that are baptized  
doe the like. And in baptisme this vow is  
called the stipulation of a good conscience,  
whereby we purpose to renounce ourselues,  
to beleue in Christ, and to bring forth the  
fruits of true repentance: and it ought to  
be renewed so oft as we are partakers of the  
supper of the Lord. This vow is necessarie  
and must bee kept as a part of the true wor-  
ship of God, because it is a promise, wherein  
we vow to performe all duties commanded  
of God either in the law, or in the Gospel. It  
may bee demaunded, considering wee are  
bound to obedience, how we bind our selues  
in baptisme thereto. *Answer.* Though we be  
already bound partly by nature, and partly  
by the written word, yet may we renew the  
same bonde in a vowe, and hee that is bound  
may further binde himselfe, so it be for this  
ende,

ende, to helpe his dulnesse for want of studie  
and to make himselfe more forward in de-  
ties of loue to men and the worship of God  
to this end *David* swaie to keepe the law of  
God: *Psal.* 119. 116. though he were bound  
vnto it by nature & by the written law it self.

This speciall vowe is that, which doth not  
reach to the person of all beleeuers; but on-  
ly concernes some speciall men vpon some  
speciall occasions. And this kinde of vowe  
twofold. The first, is the vowe of a ceremo-  
niall durie in the way of seruice to God  
as it was in practise in the Church of the Iewes  
vnder the olde Testament: examples here  
of are two especially; the first was the vowe  
of the Nazarites, whereto no kind of men were  
bound by Gods commaundement, but they  
bound themselves: God onely prescribing  
the manner and order of keeping the same  
with rites pertaining thereto, as abstinence  
from wine, the not cutting of their haire, and  
such like. The second example is of the  
Iewes, when of their owne accords, they  
vowed to giue God house or land, sheepe or  
oxen, or any like things, for the maintenance  
of the legall worship: and of this also God  
prescribeth certaine rules, *Leuit.* 27. Now  
these voves were part of the Iewish syna-  
gogue or ceremoniall law, wherein God

not vpon the Iewes in the old testament: & being obserued of the they were parts of gods worship: but now vnder the Gospell they are not: being all abolished with the ceremonial law, to which Christ put an end at his death vpon the crosse. It is true *Paul* made a vow, & since kept the same, in the time of the new Testament, *Act. 18.* yet not as a part of Gods worship: but as a thing indifferēt for the time wherein he only condescended to the weaknesses of the Iewes, that by this means he might bring the better vnto Christ. And whereas Christ is called a Nazarite, *Math. 23.* we may not think he was of that very order, because he did not abstaine from wine: but he was so termed because he was the verity & accomplishment of this order. For by it was signified that Gods Church was a peculiar people seuered or chosen out of the world, & that Christ in respect of holines was also separated from all sinners. And the words in *S. Mathew, he shall be called a Nazarite*, are borrowed from the booke of *Judges, c. 13.* where they are properly spokē of *Sāpſō*, & in type or figure of Christ. For as *Sāpſō* saued *Israell* by his death, so did Christ saue his Church. And as *Sampson* killed his enemies more by death then by life, so did Christ. It is plaine therefore that this kind of vow bindeth not vs

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for



for there are no more ceremonies to be kept vnder the Gospell for parts of Gods worshippe; but the outward rites of Baptisme and the Lords Supper. Vowes concerning meates, and drinks, attire, touching, tasting, times, place, daies, were proper to the Jewes.

The second kinde of speciall vow is that whereby a man promisseth freely to performe some outward and bodily exercise, for some good end; and this vow also (if it be made accordingly) is lawfull, and belongs both to the Church of the old and new testament. In the old we haue the example of the Rekabires, *Jer. 35.* who by the appointment of Ionadab their father abstained from strong drinke, and wine, from planting vineyards and orchardes: whereby Ionadab intended onely to breake them before hand, and to acquaint them with their future condition and state, that they should be strangers in a forraigne land; that so they might prepare themselves to indure hardnesse in the time to come. And now in the new testament we haue warrant in like manner to vow: as if a man by drinking of wine, or strong drinke, finde himselfe prone to drunkennesse, he may vow with himselfe to drinke no more wine nor strong drinke for so long

time, as he feels the drinking thereof will  
 liue vp his infirmity, and minister occasion  
 of sinning. Of this kinde also are the vowes  
 in which we purpose and promise to God, to  
 keepe set times of fasting, to taske our selues  
 in prayer and reading of holy scriptures, and  
 to giue set almes for speciall causes knowne  
 to our selues, and to doe fundrie like duties.  
 And that we be not deceiued in making  
 such vowes, certain rules must be remem-  
 bred: I. that the vow be agreeable to Gods  
 will and word: for if it be otherwise, the ma-  
 king as also the keeping thereof is sinne.  
 Vowes must not be the bondes of iniquitie.  
 II. It must so be made, that it may stand  
 with christian liberty. For we may not make  
 such things necessary in conscience, which  
 God hath made free. Now Christian liber-  
 tie allowes vnto vs the free vse of all things  
 indifferent, so it be out of the case of offence.  
 Hence it followes that vowes must be made  
 and kept or not kept, so farre forth as in con-  
 science they may stand or not stand with our  
 liberty purchased by Christ. III. The  
 vow must be made with consent of superi-  
 ours, if we be vnder gouernement. Thus  
 among the Iewes the vow of a daughter  
 might not stand vnles the consent of Parents  
 came thereunto. IIII. It must be in

the power and ability of the maker thereof, to doe or not to doe: A vow made of a thing impossible, is no vow, V. It must be agreeable to the calling of him that maketh it: that is, both to his generall calling as he is a Christian, and to that particular calling wherein he liueth. If it be against either one or both, it is vnlawfull, VI. It must be made with deliberation. Rash vowes be not lawfull, though the things vowed may be done lawfully, VII. The end must be good, which is to preserve and exercise the gifts of faith, praier, repentance, obedience, and other vertues of the minde: as also to re-  
 stifie our thankfulness vnto God for blessings receiued. These are the principall rules that must be obserued in making of vowes: and herewithall must be remembered that vowes made on this manner, are by themselves no part of Gods worshippe, but onely helpes and furtherances thereunto: and thus are we to esteeme of al the vowes of the new Testament. And thus much of speciall vowes, and of our consent herein.

### *The assent or difference.*

The points of difference betweene vs touching vowes are especially three. I. The Church

Church of Rome teacheth that in the new Testament wee are as much bound to make vows, as was the Church of the Jewes; and that euen in externall exercises. We say no: considering the ceremoniall law is now abolished: and we haue onely two ceremonies by commaundement to be obserued, baptisme, and the supper of the Lord. Againe we are not so much bound to make or keepe vows as the Jewes were: because they had a commaundement so to doe, and we haue none at all. But they alleadge to the contrarye the Prophet *Esay*, cap. 19. 20, who speaking of the time of the Gospell, saith, *the Egyptians shall know the Lord, and shall com vnto him and keepe it.* I answer two waies: first, that the Prophet in this place expresseth and signifieth the spirituall worshipp of the new testament by ceremoniall worshipping then vsed: as he doth also in the last chapter where he calleth the ministers of the new testament *Priests and Leuites.* Secondly, we graunt, the Church of the new testament makes vows vnto God, but they are of morall and Euangelicall duties, which must not be left vndone: and if vowing will indeed further then, it is not to be neglected. And therefore so oft as we come to the Lords

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anillo  
saurib

Table; we in heart renew the vow and promise of obedience. And though vowes be made of things and actions indifferent, yet are they not any parts of Gods worshipp which is the point to be prooued.

Againe they alleadge Psal. 75. 11 *Vow vnto God and performe it.* And they say that this commandement bindes all men. *Answ.* That commandement first bindes the Iewes to the making of ceremoniall vowes. Againe *Dauid* here speakes of the vowing of praise and thankesgiuing vnto God: and so he expounds himselfe. Psal. 56. 12. *My vowes are vpon me, I will offer praises vnto God:* and this vow indeed concerneth all men, because it respects a moral dutie, which is to set forth the praise of God.

II. *Point of difference.* They also hold that vowes made euen of things not commanded, as meates, drinckes, attire, &c. are parts of Gods worshipp, yea that they rinde to a state of perfection, in that the keeping of them brings men to an higher estate then the keeping of the law can doe. We flatly say, no: holding that lawfull vowes be certaine (o) states and props of Gods worshipp, and not the worshipp it selfe. For *Paul* saith plainly, 1 Tim. 4. 8. *Bodily exercise is profitable, but godlines is profitable for much.* Againe, *alld*

o admini  
cula cultus  
divini,

as Gods kingdome is, so must his worshippe be and Gods kingdome standeth not in outward things, as in eating, drinking, and such like actions: and therefore his worship standeth not in outward things.

*III. Point of difference.* They mainetaine such vowes to be made, as are not agreeable to the rules before named: and herein also we are to dissent from them. The first and principall is, the vow of continencie, whereby a man promiseth to God to keepe chastity alwaies in single life, that is, out of the estate of wedlocke. This kinde of vow is flatte against the word of God: and therefore vnlawfull. For *Paul* saith, *1. Cor. 7. 9. If they can not continue let them marrie.* *1. Tim. 4. 1. It is a doctrine of diuels to forbid to marrie.* *Heb. 13. 4. Marriage is honourable among all, and the bedde vndefiled.* Againe, this vow is not in the power of himselfe that voweth: for continency is the gift of God, who giueth it not vnto all, but to whome he will, and when he will, and as long as he will. They alleadge, that in the want of continencie, fasting and praier obtaine it. *Ans<sup>r</sup>.* It is not so: Gods gifts be of two sorts: some are common to all beleeuers, as the gift of faith, repentance, and the feare of God, &c. others are peculiar to some onely, as the gift of conti-



nencie, 1. *Corinth.* 7. 7. I would that all men were as I my selfe am, but *euery man hath his proper gift of God, one this way, another that way.* Now, if we fast and pray for the increase of the common gifts of God, as faith, repentance, and all such as are needfull to saluation, we may obtaine them in some measure, but the like cannot be said of particular gifts. The child of God may pray for health or wealth, and not obtaine either of them in this world; because it is not the will of God to vouchsafe these blessings to all men, and *Paul* prayed threetimes to be deliuered from a temptation, and yet obtained not his suit. And so may we likewise pray for chastitie in single estate, and yet neuer obtaine it: because, it may be, it is the will of God to saue vs without it. This vow therefore we abhorre as a thing that hath heretofore and doth still, bring forth innumerable abominations in the world. Yet here marke in what manner we doe it. First of all, though we mislike the vow, yet we like and commend single life. Marriage indeede is better in two respects: first, because God hath ordained it to be a remedie of continencie to all such persons as cannot conraine: secondly, because it is the seminarie both

of Church and Commonwealth; and it bringeth forth a *seed* of God for the enlarging of his kingdome. Yet single life in them that haue the gift of continencie, is in some respects to bee preferred. First, because it brings libertie in persecution. Thus *Paul* saith, 1. Cor. 7. 26. *I suppose it to be good for the present necessitie for a man so to be.* Secondly, because it frees men from the common cares, molestations, and distractions that be in the familie, v. 2. 28. *Such shall haue trouble in the flesh, but I spare you.* Thirdly, because single parties doe commonly with more bodily ease and libertie worship God: it being still presupposed, that they haue the gift of continencie. v. 34. *The unmarried woman careth for the things of the Lord, that shee may be holy both in bodie and spirit.*

Againe, though we mislike the yowe, yet we holde and teach, that men or women being assured that they haue the gift of continencie, may constantly resolve and purpose with themselves to liue and leade a single life. 1. Cor. 7. 38. *Hee that standeth firme in his owne heart that he hath no neede, but hath power of his owne will, and hath so decreede in his heart that hee will keepe his virginity, hee doth well.* And we imbrace the saying of *Theodor* on 1. Tim. c. 4. *For he doth not (saith he)*  
blame

blame single life, or continencie, but bee accuseth  
them that by law enacted compell men to fol-  
low these. And men made themselves chaste  
for the kingdome of heaven, *Matth. 19. 11.*  
not by vow, but by a purpose of heart, which  
is farre lesse then a vowe, and may bee chan-  
ged vpon occasion, whereas a vowe cannot,  
vnlesse it doe evidently appeare to bee vn-  
lawfull.

Thirdly, for such persons as are able to  
containe, to liue single for the endes before  
named, indeede wee holde it to be no coun-  
sell of perfection, yet doe wee not denie it to  
be a counsel of expedience, or outward ease,  
according to that which *Paul* saith, *verf. 25.*  
*I giue mine aduise.*— and *25. I speake this for*  
*your commoditie not to intangle you in a snare.*

Lastly, we thinke that if any having the  
gift of continencie, doe make a vowe to liue  
single, and yet afterward marrie (the said gift  
remaining) they haue sinned. Yet not be-  
cause they are married, but because their  
vow is broken. And thus said *Augustine* of  
widowes that married after their vow. *lib. de*  
*bono viuit. c. 9.*

The second, is the vowe of pouertie and  
Monasticall life, in which men bestow all  
they haue on the poore: and giue themselves  
wholly and onely to prayer and fasting. This

now is against the will of God. Act. 20. 35. It  
is a more blessed thing to giue then to receiue.  
Prou. 28. 7. Giue me neither riches nor pouertie.  
Deut. 28. 22. Pouertie is numbred among the  
curses of the law: none whereof are to be vow-  
ed. And it is the rule of the holy Ghost, 2.  
Thess. 3. 10. He that will not labour, namely, in  
some speciall and warrantable calling, must  
not eate. And vers. 12. I exhort that they worke  
with quietnes and eate their owne bread. Now  
when as men liue apart from others, giuing  
themselues onely to prayer and fasting, they  
liue in no calling. And it is against the gene-  
rall vow made in Baptisme, because it freeth  
men from sundrie duties of the morall law,  
and changeth the proper ende of mans life.  
For euery man must haue two callings. The  
first is the generall calling of a Christian, by  
vertue of which he performeth worship vn-  
to God, and duties of loue to men. The se-  
cond is a particular calling, wherein accor-  
ding to his gift, hee must doe seruice to men  
in some function, pertaining either to the  
Church or commonwealth, whereof hee is a  
member. And the first of these twaine must  
be performed in the second: and the second  
in and with the first. The ende of mans life  
is, not onely to serue God by the duties of  
the first table, but by seruing of man in the  
duties

duties of the second table to serue God. And therefore the loue of our neighbour is called the *fulfilling of the whole law*. Rom. 13. 10. because the law of God is practised not apart, but in and with the loue of our neighbour. This beeing so, it is manifest that vowed povertie in Monkish life makes many vnprofitable members both of Church and Commonwealth.

And though we mislike this vow also, yet we doe it, holding these conclusions: First, that a man may forsake all his goods vpon speciall calling, as the Apostles did, when they were sent to preach the gospel through the whole world. Secondly, goods may bee forsaken, yea wife, children, parents, brethren, and all, in the case of confession, that is, when a man for the religion of Christ is persecuted and constrained to forsake all hee hath. For then the second table giues place to the duties of the first. *Mark*, 10. 29.

II. That for the time of persecution, men may withdraw themselves (iust occasion offered) and goe apart to wilderneses or like places, *Heb*. 11. 37. yet for the time of peace I see no cause of solitarie life. If it be alledged, that men go apart for contemplation & spirituall exercises, I say againe that Gods grace may as well be exercised in the familie

as in the cloister. The familie is indeede as it were a schoole of God, in which they that haue but a sparke of graco may learne and exercise many vertues, the aeknowledgement of God, inuocation, the feare of God, loue, bountifulnes, patience, meekenes, faithfulness, &c. Nay here be more occasions of doing or taking good, then be or can bee in a cloister. III. That, wee condemne not the olde and auncient Monkes, though wee like not every thing in them. For they liued not like idle bellies, but in the sweat of their owne browes, as they ought to (d) doe: and many of them were married: and in their meate, drinke, apparell, rule, vow, and whole course of life, differed from the Monkes of this time, euen as heaven from earth.

The third vow is of regular obedience, whereby men giue themselves to keep some deuised rule or order, standing most commonly in the obseruation of exercises in outward things, as meates and dringes, and apparell, &c. This vowe is against Christian libertie, whereby is graunted a free vse of all things indifferent, so it be without the case of offence. Gal. 5. 1. *Stand fast in the liberty wher. in Christ hath made you free.* Coloss. 2. 16. *Let no man iudge you in meate and drinke.* To conclude, whereas the Papists magnifie these

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these their voves, and yet make no such account of the vow in Baptisme: wee for our parts must be contrarie to them, not onely in iudgement, but also in practise: and wee ought to haue speciall care to make good the voves we haue plight to God according to his commandement. In our creation we made vowe of obedience: and beeing receiued into the couenant of grace, we vowed to beleue in Christ, and to bring forth fruits of new obedience, & this vow is renewed as oft as wee come to the Lords table: our duty therefore is, to performe them also to God, as *Dauid* saith; *Vowe vnto God and keepe it:* and if we keepe them not, all turnes to our shame and confusion. Men stand much on the keeping of that word which they haue passed to men, and it is taken for a point of much honesty, as it is indeede. Now then if there bee such care to keepe touch with men, much more should we haue care to keep couenant with God.

## *The ninth point. Of Images.*

### *Our Consent.*

*Conclusion 1.* Wee acknowledge the cause of images as freely and truly as the Church

Church of Rome doth. By *ciuill use* I vnderstand, that vs which is made of them in the common societies of men, out of the appointed places of the solempne worship of God. And this to be lawfull, it appeareth because the artes of painting and graining are the ordinance of God: and to bee skillfull in them is the gift of God as the example of *Bezaleel*, and *Aholiab* declare, *Exod.* 35. 30. This use of Images may be in sundrie things. I. In the adorning and setting forth of buildings; thus *Salomon* beautified his throne with the image of Lyons. And the Lord commanded his temple to bee adorned with the images of palme trees, of pomegranates, of bulls, cherubes, and such like. II. It serues for the distinction of coynes: according to the practise of Emperours and princes of all nations. When Chr:st was asked, *Mat.* 22. whether it was lawfull to giue tribute to *Cesar* or no? he called for a penny and said, *whose image or superscription is this?* they said, *Cesar*: he then said, *giue to Cesar the things that are Cesar*: not condemning but approving the stampe or image vpon his coyne. And though the Iewes were forbidden to make images in way of representation, or worship of the true God: yet the Syble of the sanctuarie, which they vsed, specially after

after the time of *Moses*, was stamped with the image of the Almond tree, and the pot of Manna. III. Images serue to keepe in memorie friends deceased whom wee reuerence. And it is like, that hence came on occasion of the images that are now in use in the Romane Church. For in the daies after the Apostles men vsed priuately to keepe the pictures of their friends departed: and this practise after crept into the open congregation: and at last, superstition getting head, images began to be worshipped.

*Conclus.* II. Wee holde the historical vse of images to bee good and lawfull: and that is, to represent to the eye the actes of histories, whether they be humane, or diuine, and thus we thinke the histories of the Bible may be painted in private places.

*Conclus.* III. In one case it is lawfull to make an image to testifie the presence of the effects of the maiestie of God, namely when God himselfe giues any speciall commaundement so to doe. In this case *Moses* made and erected a brasen serpent, to be a type, signe, or image to represent Christ crucified. *Ioh. 3. 14.* And the Cherubes on the mercie seate serued to represent the maiestie of God, to whome the angels are subject. And in the second commaundement

is not simply said, Thou shalt not make a graven image: but with limitation, Thou shalt not make *to thy selfe*, that is, on thine owne head vpon thine owne will & pleasure.

IV. The right images of the new Testament, which we hold and acknowledge, are the doctrine and preaching of the Gospell, and all things that by the word of God pertaines thereto. Gal. 3. *Who hath bewitched you that ye should not obey the truth to whom Iesus Christ was before described in your sight and among you crucified.* Hence it followes that the preaching of the word is as a most excellent picture in which Christ with his benefits are lively represented vnto vs. And we dissent not from Origen. contra Cels. lib. 8. who saith, *We haue no images framed by any hales worke, but by such as are brought forth and framed by the word of God, namely patterns of vertue, and frames resembling Christians.* He meanes that Christians themselues are the images of Christians.

## *The difference.*

Our dissent from them touching images stands in three points, I. The Church of Rome holds it lawful for them to make images to resemble God, though not in respect

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of his diuine nature: yet in respect of some properties and actions. We on the contrary hold it vnlawfull for vs to make any image, any way to represent the true God: or, to make an image of any thing in way of religion, to worshippinge God, much lesse the creature thereby. For the second commaundement saith plainly, *Exod. 20. 4. Thou shalt not make to thy selfe any graven image, or the likeness of any thing in heauen, &c.* The Papists say the commaundement is meant of the images of false gods. But, will they, nill they, it must be vnderstood of the images of the true Iehouah, and it forbids vs (4) to resemble God, either in his nature, properties, or workes, or to vse any resemblance of him for any sacred vse: as to helpe the memorie, when we are about to worship God. Thus much the holy Ghost who is the best expounder of himselfe, teache h most plainly *Deut. 4. 15. 16. Thou sawest no image at all (either of false or true God) and therefore thou shalt not make any likenes of any thing.* And againe, the Prophet *Esay. c. 40. 18.* reproouing idolaters asketh to whom they will liken God, or, what similitude will they set vpon him. *An. v. 21. Know ye nothing? haue ye not heard? he hath it not bin told you from the beginning? as if he should say, haue ye forgotten the second*

So saith  
Romane  
Catech. 3.  
Com.

commandement, that God gaue vnto your  
 fathers: And thus he flatterly reprooues all  
 them that resemble the true God in images.  
 But they say further, that by *images* in the se-  
 cond commandement are meant *idols*, that  
 is (say they) such things as men worship for  
 Gods. *Ans.* If it were so, we should confound  
 the first and second commandements. For  
 the first, Thou shalt haue no gods before my  
 face, forbids all false gods, which man wick-  
 edly frames vnto himself, by giuing his heart  
 and the principall affections thereof, to  
 them: and therefore idols also are here for-  
 bidden, when they are esteemed as Gods.  
 And the distinction they make that an I-  
 mage is the representation of true things, as  
 Idol of things supposed, is false. *Tertullian* (c)  
 saith that euery *forme* or representation is so  
 termed an *Idol*. And *Isidore* (d) saith, that the  
 heathen vsed the names of *image* and *idol* in-  
 differently in one and the same signification.  
 And *S. Steuen* in his apologic, *Act.* 7. 41. calls  
 the golden calfe an *Idol*. *Hierome* saith, (e) that  
 idols are images of dead men. Auncient  
 Diuines accord with all this which I haue  
 said. *Lactantius* saith, *Inst.* lib. 2. cap. 19. *Where*  
*images are for religion sake, there is no religion.*  
 The Coucel of Eibera. can. 36. decreed, that  
 nothing should be painted on the walles of Chur-

<sup>c</sup> De Idol.  
cap. 3.

<sup>d</sup> Etym. l. 8

<sup>e</sup> in Isa. 37.



Contra ches, which is adored of the people. (f) Origen.  
 elium. l. 7. We suffer not any to worshipping Iesus at altars, i-  
 mages, and temples: because it is written, Thou  
 shalt have none other Gods. And Epiphanius  
 Epist. ad faith, It is against the authority of the Scrip-  
 tures. Hieru. tures to see the image of Christ, or of any Saints  
 hanging in the Church. In the seventh Coun-  
 cell of Constantinople these words of E-  
 piphanius are cited against the Encratites.  
 Be much beloued children not to bring ima-  
 ges into the Church, nor set them in the pla-  
 ces where the Saints are buried, but al-  
 waies carrie God in your hearts, neither let  
 them be suffered in any common-house: for it  
 is not meete that a Christian should be occu-  
 pied by the eyes but by the meditation of the  
 minde.

## Arguments of the Pa- pists.

The reasons which they vse to defend  
 their opinions are these. I. In Salomons tem-  
 ple were erected Cherubins, which were i-  
 mages of angels, on the Mercies seat where  
 God was worshipped: and thereby was re-  
 sembled the maiestie of God, therefore it is  
 lawfull to make images to resemble God.  
 Answ. They were erected by speciall com-  
 mandement

mandement from God, who prescribed the very forme of them, and the place where they must be set: and thereby *Moses* had a warrant to make them; otherwise he had sinned: let them shew the like warrant for their images if they can. Secondly, the Cherubins were placed in the holy of holies in the most inward place of the Temple, & consequently were remooued from the sight of the people who onely heard of them: and none but the high priest saw them, and that but once a year. And the Cherubins without the vaile, though they were to be seene, yet were they not to be worshipped. *Exod. 26. 4.* Therefore they serue nothing at all to iustifie the images of the Church of Rome.

*Obiect. II.* God appeared in the forme of a man to *Abraham*, *Gen. 18. 1. 13.* and to *Daniell*, who saw the ancient of daies sitting on a throne, *Dan. 9.* Now as God appeared, so may he be resembled: therefore (say they) it is lawfull to resemble God in the forme of a man, or any like image, in which he shewed himselfe to men. *Ans<sup>r</sup>.* In this reason the proposition is false: for God may appeare in whatsoeuer forme it pleaseth his maiestie; yet doth it not follow, that man should therefore resemble God in those formes; man having no liberty to resemble

him in any forme at all, vnlesse he be com-  
manded so to doe. Againe, when God ap-  
peared in the forme of a man, that forme was  
a signe of Gods presence onely for the time  
when God appeared, and no longer; as the  
bread and wine in the Sacrament are signes  
of Christs body and blood, not for ever, but  
for the time of administration: for afterward  
they become againe, as common bread and  
wine. And when the holy Ghost appeared in  
the likenes of a dove, that likenes was a signe  
of his presence no longer then the holy  
Ghost so appeared. And therefore he that  
would in these formes represent the Trini-  
tie, doth greatly dishonour God, and doe  
that for which he hath no warrant.

*Obiect. III.* Man is the image of God,  
but it is lawfull to paint a man, and therefore  
to make the image of God. *Ans.* A very ca-  
uill: for first a man cannot be painted, as he  
is the image of God, which stands in the spi-  
rituall gifts of righteousness and true holi-  
nesse. Againe, the image of a man may be  
painted for ciuill or historicallyse, but to  
paint any man for this end to represent God,  
or in the way of religion, that we may the  
better remember and worship God, it is vn-  
lawfull. Other reasons which they vse, are of  
small moment, and therefore I omit them.

*II. Differ.*

**It Differ.** They teach and mainetaine, that images of God and of Saints may be worshipped with religious worship, specially the crucifixe. For (o) *Thomas of Watering* saith; *Seeing the crosse doth represent Christ, who died upon a crosse, and is to be worshipped with due honour: it followeth that the crosse is to be worshipped so too.* We on the contrarie, hold they may not. Our principall ground is the second commandement, which containeth two parts: the first, forbiddeth the making of images to resemble the true God: the second, forbiddes the worshipping of them, or God in them, in these words, *Thou shalt not bow downe to them.* Now, there can be no worshippedone to any thing lesse then the bending of the knee. Againe, the brazen serpent was a type or image of Christ crucified. *Ioh. 3. 14.* appointed by God himselfe: yet when the people burned incense to it, *1. King. 18. 4.* *Hezekiah* brake it in peces, and is therefore commended. And when the diuell bad our Sauour Christ, but to bow downe the knee vnto him, and he would giue him the whole world, Christ reiects his offer, saying, *Thou shalt worship the Lord thy God, and him only shalt thou serue.* *Math. 4. 10.* Againe, it is lawfull for one man to worshippe another with ciuill worshippe, but to worshippe

o Sem.  
part. 3.  
quest. 25.  
art. 3.

man with religious honour is vnlawfull. For all religious worshippinge is prescribed in the first table: and the honour due to man is only prescribed in the second table and the first commandement thereof, *Honour thy father*: which honour is therefore ciuill and not religious. Now the meanest man that can be, is a more excellent image of God, then all the images of God or of Saints that are deuised by men. *Augustine*, and long after him *Gregorie*, in plaine termes denieth Images to be adored.

The Papists defend their opinions by these reasons. I. Psal. 99. 5. *Cast downe your selues before his footestoolle.* *Answer.* The words are thus to be read, *Bow at his footestoolle*: that is, at the Arke and Mercieseat, for there he hath made a promise of his presence: the words therefore say not, *bow to the Arke*, but to God at the Arke.

*Obiect. II.* Exod. 3. 5. God said to Moses, *Stand a farre off, and put off thy shooes: for the place is holy.* Now if holy places must be reuerenced, then much more holy images, as the crosse of Christ, and such like. *Answer.* God commanded the ceremonie of putting off the shooes, that he might thereby strike *Moses* with a religious reuerence, not of the place, but of his owne Maiesty, whose pre-

sence

since made the place holy. Let them shewe the like warrant for images.

*Obiect. III.* It is lawfull to kneele downe to a chaire of estate in the absence of the King or Queene: therefore much more to the Images of God, and of Saints in heaven glorified, beeing absent from vs. *Ans.* To kneele to the chaire of estate, is no more but a ciuill testimonie or signe of ciuill reuerence, by which all good subiects when occasion is offered, shew their loyaltie and subiection to their lawfull Prince. And this kneeling beeing on this manner, and to no other ende, hath sufficient warrant in the word of God. But kneeling to the image of any Saint departed, is religious, and consequently more then ciuill worship, as the Papists themselves confesse. The argument then prooueth nothing, vnlesse they will keepe themselves to one and the same kinde of worship.

*III. Difference.* The Papists also teach, that God may bee lawfully worshipped in images, in which he hath appeared vnto men: as the Father, in the image of an olde man: the Sonne, in the image of a man crucified: and the holy Ghost in the likenes of a dove, &c. But wee holde it vnlawfull to worshippinge God, in, by, or at any image: for this is the thing which (as I haue prooued before) the  
second



second commaundement forbidden. And the fact of the Israelites, *Exod. 32.* in worshipping the golden calfe, is condemned as flatte idolatrie; albeit they worshipped not the calfe, but God in the calfe: for vers. 5. *Aaron* saith, *To morrow shall be the solemnitie of Iehouah*: whereby he doth give vs to vnderstand, that the calfe was but a signe of Iehouah whome they worshipped. *Object.* It seemes the Israelites worshipped the calfe. For *Aaron* saith, vers. 4. *These beethy Gods (O Israel) that brought thee out of Egypt.* *Ans.* *Aaron* meaning is nothing else, but that the golden calfe was a signe of the presence of the true God. And the name of the thing signified is given to the signe, as vpon a stage hee is called a King that represents the King. And *Augustine* saith, that images are wont to bee called by the names of things whereof they are images, as the counterfeite of *Samuel* is called *Samuel*. And we must not esteeme them all as madde men to thinke that a calfe made of their earings, beeing but one or two daies olde, should bee the God that brought them out of Egypt with a mighty hand many daies before.

And these are the points of difference touching Images, wherein we must stand of variance for ever with the Church of Rome.

For

Sim-  
lic. l. 2. q. 3

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for they erre in the foundation of religion,  
making indeed an idol of the true God, and  
worshipping another Christ then we do, vn-  
der new tearmes, maintaining the idolatrie  
of the heathen. And therefore haue wee de-  
parted from them: and so must we still do, be-  
cause they are idolaters; as I haue procured.

## *The tenth point: Of reall presence.*

*Our consent.*

**W**E hold and belecue a presence of  
Christs bodie and blood in the Sa-  
crament of the Lords supper; and that no  
fained, but a true and reall presence, which  
must be considered two waies: first, in respect  
of the signes; secondly, in respect of the com-  
municants. For the first, we holde and teach,  
that Christs bodie and blood, are truly pre-  
sent with the bread and wine, beeing signes in  
the Sacrament: but how? not in respect of  
place, of coexistence; but by sacramentall  
relation, on this manner: When a word is  
uttered, the sound comes to the eare; and at  
the same instant, the thing signified comes  
to the minde; and thus by relation the word  
and

and the thing spoken of, are both present together. Even so at the Lords table, bread and wine must not bee considered barely, as substances and creatures, but as outward signes in relation to the bodie and blood of Christ: and this relation, arising from the very institution of the Sacrament, stands in this, that when the elements of bread & wine are present to the hand and to the mouth of the receiver; at the very same time the body and blood of Christ are presented to the minde: thus and no otherwise is Christ really present with the signes. The second presence is in respect of the communicants, in whose beleevuing hearts he is also really present. It will be said, what kinde of presence is this? *Ans.* Such as the communion in the Sacrament is, such is the presence: and by the communion must we iudge of the presence. Now the communion is on this manner: God the father, according to the honour of the Euangelicall covenant, gives Christ in this Sacrament as really and truly, as any thing can be given to man, not by part & peece-meale (as we say) but whole Christ, God and man, on this sort. In Christ there be two natures, the Godhead, and manhood. The Godhead is not given in regard of substance, or essence: but onely in regard

Efficacie, merits, and operation conueied  
 unto the manhood. And further, in this  
 sacrament Christs whole manhood is giuen  
 both body and soule, in this order: First of  
 all giuen the very manhood in respect of  
 substance, and that really: secondly, the me-  
 rit and benefits thereof, as namely, the satis-  
 faction performed by and in the manhood,  
 in the iustice of God. And thus the entire  
 manhood with the benefites thereof, are  
 giuen wholly and ioyntly together. For the  
 two distinct signes of bread and wine signi-  
 fienot two distinct giuings of the bodie a-  
 part and the blood apart, but the full and  
 perfect nourishment of our soules. Againe,  
 the benefites of christs manhood are diuersly  
 giuen, some by imitation, which is, an acti-  
 on of God accepting that which is done by  
 Christ as done by vs, and thus it hath plea-  
 sed God to giue the passion of Christ and  
 his obedience. Some againe are giuen by a  
 kinde of propagation, which I cannot fully  
 expresse in tearmes, but I resemble it thus:  
 As one candle is lighted by another, and  
 one torch or candle-light is conueied to  
 twenty candles: euen so the inherent righte-  
 ousnes of every beleeuer, is deriued from the  
 storehouse of righteousness, which is in the  
 manhood of Christ: for the righteousness of  
 all

all the members, is but the fruit thereof, such  
as the naturall corruption in all mankind,  
is but a fruit of that originall sinne which was  
in *Adam*. Thus we see how God for his part  
giues Christ: and that really. To proceede,  
when God giues Christ, hee giues withall at  
the same time the spirit of Christ, which spi-  
rit creates in the heart of the receiuer the in-  
strument of true faith, by which the heart  
doth really receiue Christ giuen of God, by  
resting vpon the promise, which God hath  
made, that he will giue Christ and his righte-  
ousnes to euery true beleeuer. Now then,  
when God giues Christ with his benefits, &  
man for his part by faith receiues the same,  
as they are giuen, there ariseth that vnion  
which is betweene euery good receiuer and  
Christ himselfe. Which vnion is not forged,  
but a reall, true, and neere coniunction: nee-  
rer then which, none is or can be: because it  
is made by a solemne giuing and receiuing  
that passeth betweene God and man: as al-  
so by the bond of one and the same spirit.  
To come to the point, considering there is  
reall vnion, & consequently a real communio-  
on between vs & Christ (as I haue prooued)  
there must needs be such a kinde of presence  
wherein Christ is truly and really present in  
the heart of him that receiues the sacrament.

of faith. And thus far do we consent with the  
Roman Church touching real presence.

### *The dissent.*

Wee differ not touching the presence it  
selfe, but onely in the manner of presence.  
We though wee holde a reall presence of  
Christs bodie and blood in the sacrament,  
yet doe we not take it to be locall, bodily, or  
substantiall, but spirituall, and mysticall; so  
designes by sacramentall relation, and to  
be communicants by faith alone. On the  
contrarie the Church of Rome maintaines  
transubstantiation, that is, a locall, bodily, &  
substantiall presence of Christs bodie and  
blood, by a change and conversion of the  
bread and wine into the said bodie & blood.

### *Our reasons.*

I. This corporall presence overturnes  
andrie articles of faith. For we beleue that  
the bodie of Christ was made of the pure  
substance of the virgine *Marye*, and that but  
once, namely, when he was conceived by the  
holy Ghost, & borne. But this cannot stand,  
if the body of Christ be made of bread, and  
of blood of wine, as they must needes be, if  
there



there be no succession or annihilation but  
 reall conuerſion of ſubſtances in the ſacra-  
 ment: vnleſſe we muſt beleue contrarieties  
 that his bodie was made of the ſubſtance of  
 the Virgin, & not of the virgin; made once  
 & not once but often. Again, if his body and  
 blood be vnder the formes of bread & wine,  
 then is he not yet aſcended into heauen, he  
 remaines ſtil among vs. Neither can hee be  
 ſaid to come from heauen at the day of iudg-  
 ment, for he that muſt come thence to iudge  
 the quicke and dead, muſt bee abſent from  
 the earth. And this was the auncient ſaith

Tract. 1. in  
 Job.

*Auguſtine ſaith, that Chriſt according to his  
 maieſtie and providence and grace is preſent with  
 vs to the end of the world: but according to his  
 aſſumed fleſh he is not alwaies with vs.*

Lib. 9. in  
 Joh. c. 21.  
 Contra Eu-  
 tich. lib. 1.  
 & 1.

*Cyprian ſaith, He is abſent in bodie and preſent in ve-  
 tue, whereby all things are governed. Vigilius*

*ſaith, That he is gone from vs according to his  
 humilitie: he hath left vs in his humilitie: in the*

*forme of a ſervant abſent from vs: when he ſat  
 on earth, it was not in heauen: and being in  
 in heauen, he is not on earth. Fulgentius ſaith,*

Lib. 3. ad  
 Thraſi-  
 mandum.

*One and the ſame Chriſt, according to his hu-  
 mane ſubſtance, was abſent from heauen when  
 he was on earth: and left the earth when he aſ-  
 cended into heauen.*

**Reason II.** This bodily preſence

the nature of a true body whose com-  
mon nature or essentiall property it is, to  
have length, breadth, and thickness, which  
being taken away a bodie is no more a bo-  
dy. And by reason of these three dimen-  
sions, a bodie can occupy but one place at  
once; as (2) Aristotle said; the property of a  
bodie is to be seated in some place, so as a  
man may say where it is. They therefore that  
hold the body of Christ to be in many pla-  
ces at once, doe make it no body at all: but  
rather a spirit, & that infinite. They alledge  
that God is almighty, that is true indeede,  
but in this and like matters we must not dis-  
pute what God can doe, but what he will doe.  
And say further because God is omnipot-  
ent, therefore there be some things which  
he cannot doe, as for him to deny himselfe;  
to be, and to make the parts of a contradic-  
tion to be both true at the same time. To come  
to the point, if God should make the very  
body of Christ to be in many places at once,  
he should make it to be no body while it re-  
mains a body: and to be circumscribed in  
one place & not circumscribed, because  
it is in many places at the same time: to be  
visible in heaven & invisible in the sacrament;  
and thus should he make contradictions to  
be true: which to doe is against his nature;

Cap de  
categor.  
quart.

M

and

and argues rather impotencie then power.

De Symb.

ad Ca rech.

lib. 1. cap. 1.

*Augustine* saith to this purpose, If he could be deceived, he deceived death unjustly, he should not be omnipotent. And, Therefore he is omnipotent, because he can not do these things. Again, He is called omnipotent by doing that which he will, and not by doing that which he will not, which if it should befall him, he should not be omnipotent.

**Reason III.** Transubstantiation overturnes the very supper of the Lord. For in every sacrament there must be a signe, a thing signified, and a proportion or relation between them both. But popish real presence taketh all away: for when the bread is really turned into Christs body, and the wine into his blood, then the signe is abolished, & there remaineth nothing but the outward forme or appearance of bread and wine. Again, it abolisheth the ends of the sacrament, whereof one is to remember Christ till his coming again, who being present in the sacrament bodily, needeth not to be remembered, because helper of remembrance are of things absent. Another end is to nourish the soule unto eternall life: but by transubstantiation the principall feeding is of the body and not of the soule, which is onely fed with spiri-  
tual foode: for though the body may be

but

11

benefit

hungered by the foode of the soule, yett can  
the soule be fedde with bodily foode.

Reason I V. In the sacrament the body  
of Christ is receiued as it was crucified, and  
his blood, as it was shedde vpon the crosse:  
but now at this time Christs body crucified,  
remaines still as a body, but not as a bodie  
crucified: because the act of crucifying is  
ceased. Therefore it is faith alone, that makes  
Christ crucified to be present vnder in the  
sacrament. Againe, that blood which came  
out of the feet and hands and side of Christ  
vpon the crosse, was not gathered vp againe  
and put into the vessels: nay, the collecti-  
on was needlesse, because after the resurrecti-  
on he liued no more a naturall but a spi-  
rituall life: and none knowes what is be-  
come of this blood. The Papist therefore  
cannot say it is present vnder the forme of  
it locally: and we may better say it is re-  
ceiued spirituallly by faith, whose proper-  
ty it is to giue a being to things which are  
not.

Reason V. 1. Cor. 10. 3. The fathers of  
the old testamēt did eate the same spirituall  
meat, and drinke the same spirituall drinke:  
for they dranke of the rocke which was  
Christ. Now they could not eate his bodie  
which was crucified, or drinke his blood

shedde bodily, but by faith: because then his bodie and blood were not in nature. The Papists make answer, that the fathers did eate the same meat, and dranke the same spirituall drinke with themselves, not with vs. But their answer is against the text. For the Apostles intent is to prooue, that the Iewes were every way equal to the Corinthians, because they did eate the same spirituall meate, and drinke the same spirituall drinke with the Corinthians: otherwise his reason prooue not the point which he hath in hand: namely, that the Israelites were nothing inferiour to the Corinthians.

*Reason V L.* And it is said, the Sabbath was made for man, and not man for the Sabbath: so it may be said, that the Sacrament of the Lords Supper was made for man; and not man for it: and therefore man is more excellent then the sacrament. But if the signes of bread and wine be really turned into the bodie and blood of Christ, then is the sacrament infinitely better then man; who in his best estate is onely ioyned to Christ, & made a member of his mysticall bodie: whereas the bread and wine are made very Christ. But the sacrament or outward elements in deede are not better then man: the end being alwaies better then the thing ordained to

deend. It remaines therefore that Christs  
presence is not corporall, but spirituall. A-  
gaine, in the supper of the Lord, every belee-  
uer receiveth whole Christ, God and man,  
though not the godhead: now by this carnal  
eating, we receiue not whole Christ, but on-  
ly a part of his manhood: and therefore in  
the sacrament there is no carnall eating, and  
consequently no bodily presence.

Reason VII. The iudgement of the an-  
cient Church. Theodoret saith, *The same*  
*Christ, who called his naturall bodie fonde and*  
*bread, who also called himselfe a vine, he vouch-*  
*safed his visible signes the name of his owne body,*  
not changing nature, but putting grace to na-  
ture, whereby he meanes consecration. And,  
*The mysticall signes after sanctification loose not*  
*their proper nature. For they remaine in their*  
*first nature, and keepe their first figure & forme:*  
*and as before may be touched and seene: and that*  
*which they are made, is understood, beleeued, in-*  
*ward.* Gelasius saith, *Bread and wine passe in-*  
*to the substance of the bodie and blood of Christ,*  
*so far as the substance or nature of bread*  
*and wine ceaseth not. And they are turned*  
*into the diuine substance, yet the bread and*  
*wine remaine still in the property of their*  
*nature.* Lombard saith, *If it be asked what*  
*transfusion this is, whether formall, or sub-*

Hebr. 10. 10.  
1 Cor. 10. 16.  
1 Cor. 10. 17.

1 Cor. 10. 16.  
Dialog. 1.  
immurab.

Lib. de  
ab. 11.  
Christ, 11.  
11. 11.

Lib. de  
ab. 11.  
Christ, 11.  
11. 11.

Lib. de  
ab. 11.  
Christ, 11.  
11. 11.



*transubstantiation, or of another kind, I am not able to de-*  
*fine.* And that the Fathers held not Transubstantiation, I prooue it by sundrie rea-  
 sons. First, they vsed in former times (as  
*burne with fire* that which remained after the  
 administration of the Lords Supper. Se-  
 condly, by the sacramentall vnion of the  
 bread and wine with the body and blood of  
 Christ, they vsed to confirme the personal  
 vnion of the manhood of Christ with the  
 godhead against hereticks: which argument  
 they would not haue vsed, if they had be-  
 lieued a popish reall presence. Thirdly, it was  
 custome in *Constantinople*, that if any part of  
 the Sacrament remained after the admini-  
 stration thereof was ended, *that young chil-*  
*dren should be sent for from the schools to eat*  
*them* who neither then were buried the Lord  
 table. And this argoes plainly that the  
 Church in those daies, took the bread at  
 the administration was ended, for common  
 bread. Again, it was once an order in the  
 Romane Church, that the wine should be  
*consecrated by dipping into it bread, which*  
*was consecrated.* But this order cannot stand  
 with the reall presence, in which the bread  
 is turned both into the bodie and blood.  
 Nicholas Cabasilas saith, *after he had*  
*done* *spoke* to the people, he erected their

Hefych.

ib. 2. c. 8.

in 2. Cyr.

Theodor.

dialog. 2.

1. 2. 1. 1. 1.

1. 2. 1. 1. 1.

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1. 2. 1. 1. 1.

plucke their thoughtes from earth, and faile  
 of their cordes; Let vs lift vp our heauen, let vs  
 looke on things aboue, and not on things below  
 as yet. They confesse and say that they  
 are of their heauenly father: where is their strength  
 and where Christ sit at the right hand of his  
 father.

## Objections of Papists.

Their first reason is Ioh. 6. 55. *My flesh*  
*meate is to eate, and my blood is to drinke*:  
 therefore (say they) Christs bodie must be  
 eate with the mouth, and his blood drunke  
 accordingly. *Ans.* The chapter must be  
 vnderstood of a spirituall eating of Christ:  
 his bodie is meate indeede but spirituall  
 meate; and his blood spirituall drinke, to be  
 receiued not by the mouth, but by faith.  
 Thus the very point that Christ here in-  
 tendeth to proue, namely, that to beleue in  
 him is to eate his flesh & to drinke his blood  
 shall one. Again, this chapter must not be  
 vnderstood of that speciall eating of Christ  
 in sacrament: for it is said generally, ver-  
 se. *Except ye eat the flesh of Christ, and drinke*  
*his blood, ye haue no life in you:* and if these very  
 words (which are the substance of the chap-  
 ter) must be vnderstood of a sacramentall

eating, no man before the coming of Christ was saved: for none did bodily eat or drinke his body or blood; considering it waenot then existing in nature, but only was present to the beleeving heart by faith.

*11. Obiect.* Another argument is taken from the words of the institution, *This is my bodie.* *Ans.* These words must not be understood properly, but by a figure; his bodie being put for the signe and seale of his body. It is objected, that when any make their last wills and testaments, they speak plainly as they can; now in this supper Christ ratifies his last will and testament, and therefore he spake plainly, without any figure. *Ans.* Christ here speaketh plainly, and by a figure also; for it hath bin alwaies the vsuall manner of the Lord in speaking of the sacraments, to give the name of the thing signified to the signe: as *Gen. 17. 10.* circumcision is called *the covenant of God*; and in the next ver. in the way of exposition, *the signe of the covenant*; and *Exod. 12. 11.* the paschal lambe is called *the Angels passing in or over the houses of the Israelites*, where indeede it was but a signe thereof; and *1 Cor. 10. 4.* *The rock was Christ.* *1 Cor. 5. 7.* *The Passover is Christ.* And the like phrase may be found in the Institution of the sacrament

turning the cup, which the Papists them-  
selves confesse to bee figurative: when it is  
said Luke. 22. *This cup is the new testament in my*  
*blood*, that is, a signe, seale, and pledge there-  
of. Againe, the time when these words were  
spoken must be considered, and it was before  
the passion of Christ, whereas yet his bodie  
was not crucified, nor his blood shedde: and  
consequently neither of them could bee re-  
ceived in bodily manner, but by faith alone.  
Againe, Christ was not only the author, but  
the minister of this sacrament at the time of  
institution thereof: and if the bread had bin  
only turned into his bodie, and the wine in-  
to his blood, Christ with his owne hands  
should haue taken his owne bodie & blood,  
and haue given it to his disciples, nay, which  
is more, he should with his owne hands haue  
taken his owne flesh, and drunken his owne  
blood, and haue eaten himselfe. For Christ  
himselfe did eate the bread, and drinke the  
wine, that hee might with his owne person  
consecrate his last supper, as hee had conse-  
crated baptism before. And if these words  
should bee properly vnderstood, every man  
should be a manslayer, in his eating of Christ.  
Lastly, by meanes of Popish reall presence,  
it comes to passe, that our bodies should  
bee nourished by naked qualities without  
any

Ioh. de Cō.  
his comp.  
Theolog.  
l. 6. c. 14.

any substance, which in all Philosophie is  
false and erroneous. To helpe this and the  
like absurdities, some Papists make three  
wonders in the Sacrament. The first, that  
Christ's bodie is in the Eucharist in as large a  
quantity, as hee was upon the crosse, and is now in  
heaven, and yet exceeds not the quantity of the  
bread. The second, that there bee accidents with-  
out a subject. The third, that bread is turned  
into the bodie of Christ, and yet is not the matter of  
the bodie, nor resolved to nothing. The fourth,  
that the bodie increaseth not by consecration of  
many hostes, and is not diminished by often recei-  
ving. The fifth, that the bodie of Christ is under  
many consecrated hostes. The sixt, that when the  
hoste is divided, the bodie of Christ is not di-  
vided, but under every part thereof is whole Christ.  
The seventh, that when the priest holds the  
hoste in his hand, the bodie of Christ is not yet in  
a selfe nor soene, but the formes of bread and  
wine. The eight, that when the formes of bread  
and wine cease, the bodie and blood of Christ cea-  
se also to be there. The ninth, that the accidents  
of bread and wine have the same effects with the  
bread and wine selfe, which are to nourish and  
fill. On this manner it shall bee easie for a-  
ny man to defend the most absurd opinion  
on that is of can bee, if hee may have liber-  
tie to answer the arguments alleadged to

121

124

1100

1

Serm. de  
Ascens. i.  
Serm. 14.  
ter. pasce.



**The eleauenth point. Of the  
Sacrifice in the Lords Supper, which the  
Papists call the Sacrifice of  
the Masse.**

**T**ouching this point, first I will set downe  
what must bee vnderstood by the name  
Sacrifice. A sacrifice is taken properly, &  
improperly. Properly it is a sacred or so-  
lemne action, in which man offereth & con-  
secrateth some outward bodily thing vnto  
God for this ende, to please and honour him  
thereby. Thus all the sacrifices of the old  
testament, and the oblation of Christ vpon  
the crosse in the new Testament are sacri-  
ces. Improperly, that is, onely by the way of  
resemblance, the duties of the morall law are  
called sacrifices. And in handling this que-  
stion, I vnderstand a sacrifice both properly  
and improperly by way of resemblance.

**Our consent.**

Our consent I propound in two conclusi-  
ons. *Conclus. 1.* That the supper of the Lord  
is a sacrifice, and may truly bee so called as it  
hath beene in former ages; and that in three  
respects.

**I.** Because it is a memoriall of the sacrifice of Christ vpon the crosse, and contains withall a thanksgiving to God for the same, which thanksgiving is the sacrifice *indicates of our lips*, Heb. 13. 15. **II.** Because every communicant doth there present himselfe body and soule, a living, holy, and acceptable sacrifice vnto God. For as in this sacrament God giues vnto vs Christ, with his benefits; so wee answerably giue up our selves vnto God as seruants to walke in the pathes of all dutifull obedience. **III.** It is called a sacrifice in respect of that which is ioynted with the sacrament, namely, the almes giuen to the poore as a testimonie of our thankfulness vnto God. And in this regard also, the auncient fathers have called the sacrament, *an unbloode sacrifice*; and the table, *an altar*; and the ministers, *priests*; and the whole action an *oblation*, not to God, but to the congregation, and not by the priest alone, but by the people. A canon of a certaine Council saith, *Wee decree that every Lords day the oblation of the altar bee offered of every man and woman both for bread and wine.* And *Augustine* saith, *that women offer a sacrifice at the altar of the Lord, that it might be offered by the priest to God.* And usually in ancient writers the communion of the whole bodie of the

Concil. Ma.  
tison. 2. c. 4

Epist. 122.

the congregation is called the sacrifice or oblation.

*Conclus. 11.* That the very bodie of Christ is offered in the Lords supper. For we take the bread to be the bodie of Christ sacramentally by resemblance & no other wise: so the breaking of bread is sacramentally the sacrificing or offering of Christ upon the crosse. And thus the fathers have termed the Eucharist an immolation of Christ, because it is a commemoration of his sacrifice upon the crosse. *August. Epist. 23.* Neither doth hee lie which saith Christ is offered. For if sacraments had not the resemblance of things whereof they are sacraments, they should in no wise be sacraments: but from a resemblance they oftentimes take their names. Againe, Christ is sacrificed in the last supper, in regard of the faith of the communicants which makes a thing past and done as present. *Augustine* saith, When we beleeue in Christ he is offered for vs daily. And, Christ is then slaine for euery one when he beleeues that he is slaine for him. *Ambrrose* saith, (1) Christ is sacrificed daily in the mindes of beleeuers, as upon an altar. *Hierome* saith, He is alwaies offered to the beleeuers.

#### II. The difference.

They make the Eucharist to be real, external, or bodily sacrifice offered vnto God holding

Li. 3. quest.  
ver. & Nov.  
Test.  
Ad Rom.  
Lib. 2. de  
virg.  
Ad Damas.

holding and teaching, that the minister is a priest properly: and that in this sacrament he offers Christs bodie and blood to God the father really and properly vnder the formes of bread and wine. We acknowledge no reall, outward, or bodily sacrifice for the remission of sinnes, but onely Christs oblation on the crosse once offered. Here is the difference betweene vs touching this point, and it is of that waight and moment, that they (stiffely maintaining their opinion [as they doe]) can be no Church of God. For this point raseth the foundation to the very bottom. And that it may the better appeare that wee auouch the truth: first I will confirme our doctrine by scripture, and secondly confute the reasons which they bring for themselves.

*III. Our reason.*

Reason I. *Heb. 9. v. 15. and 26. and chap. 10. v. 10.* The holy Ghost saith, Christ offered himselfe but once. Therefore not often: and thus there came to be no reall or bodily offering of his bodie and blood in the sacrament of his supper: the text is plaine. The Papists answer thus: The sacrifice of Christ (say they) is one for substance, yet in regard of the manner of offering it is either bloody or ynbloodie, & the holy Ghost speaks onely

onely of the bloodie sacrifice of Christ: which was indeede offered but once. *Ans.* But the author of this Epistle takes it for graunted, that the sacrifice of Christ is onely one, & that bloodie sacrifice. For he saith *Heb. 9. v. 25. Christ did not offer himselfe often as the high priests did: and v. 26. For then he must haue often suffered since the foundation of the world: but now in the ende hee hath appeared once to put away sinne by the sacrifice of himselfe.* And *v. 22. without shedding of blood was remission of sinnes.* By these words it is plaine, that the scripture neuer knew the twofolde manner of sacrificing Christ. And every distinction in Diuinitie not founded in the written word, is but a forgery of mans brain. And if this distinction be good, how shal the reason of the Apostle stand? He did not offer himselfe but once, because he suffered but once.

**Reason II.** The Romish Church holds that the sacrifice in the Lords Supper is all one for substance, with the sacrifice which he offered on the crosse: if that bee so, then the sacrifice in the Eucharist must either be a continuance of that sacrifice which was begun on the crosse, or else an alteration or repetition of it. Now let them choose of thre twaine which they will: if they say it is a continuance of the sacrifice on the crosse, Christ

being

being but the beginner and the priest the  
finisher thereof, they make it imperfect: for  
to continue a thing till it be accomplished, is  
to bring perfection vnto it: but Christs sa-  
crifice on the crosse was then fully perfe-  
cted, as by his own testimony appeares, when  
he said, *consummatus est, it is finished*. Againe,  
if they say, it is a repetition of Christs sacri-  
fice, thus also they make it imperfect, for that  
is the reason, which the holy Ghost vseth to  
prooue that the sacrifices of the old testamēt  
were imperfect, because they were repeated.

Reason III. A reall and outward sacri-  
fice in a sacrament, is against the nature of a  
sacrament, and especially the supper of the  
Lord; for one end thereof is to keepe in  
memorie the sacrifice of Christ. Now euery  
remembrance must be of a thing absent, past  
and done: and if Christ be daily and really  
sacrificed, the sacrifice is no fit memoriall of  
his sacrifice. Againe the principall end for  
which the sacrament was ordained, is that  
God might giue and we receiue Christ with  
his benefites: and therefore to giue and take,  
to eat and drinke, are here the principall  
actions. Now in a reall sacrifice God doth  
not giue Christ and the priest receiue him  
of God; but contrariwise he giues and of-  
fers Christ vnto God, and God receiues

N

some



something of vs. To helpe the matter they say, that this sacrifice serues not properly to make any satisfaction to God, but rather to apply vnto vs the satisfaction of Christ being alreadie made. But this answer still maketh against the nature of a sacrament, in which God giues Christ vnto vs: whereas in a sacrifice God receiues from man, and man giues something to God: a sacrifice therefore is no fit meanes to apply any thing vnto vs, that is giuen of God.

Reason IV. *Heb. 7. 24. 25.* The Holy Ghost makes a difference betweene Christ the high priest of the new testament, and all Leuiticall priests in this, that they were many, one succeeding another: but he is onely one, hauing an eternall priesthood, which cannot passe from him to another. Now if this difference be good, then Christ alone in his owne very person must be the priest of the new testament, and no other with, or, vnder him; otherwise in the new testament there should be more priests in number then in the old. If they say, that the whole action remaines in the person of Christ, and that the priest is but an instrument vnder him (as they say) I say againe it is false; because the whole oblation is acted or done by the priest himselfe: and he which doth all, is  
more



more then a bare instrument.

Reason V. If the priest doe offer to God Christs reall bodie and blood for the pardon of our sinnes, then man is become a mediator betweene God and Christ. Now the Church of Rome saith, that the priest in his Masse is a priest properly, and his sacrifice a reall sacrifice differing onely in the manner of offering from the sacrifice of Christ vpon the crosse: and in the very Canon of the masse they insinuate thus much, when they request *God to accept their gifts and offerings,* namely Christ himselfe offered, as he did the sacrifices of *Abel and Noe*. Now it is absurd, to thinke that any creature should be a mediator betweene Christ and God. Therefore Christ cannot possibly be offered by any creature vnto God.

Reason VI. The iudgement of the ancient Church. A certaine Councell held at Toledo in Spaine reprooueth the Ministers Tole. Conf. cil. 12, c. 5. that they offered sacrifice often the same day, without the holy communion. The words of the Canon are these; *Relation is made vnto vs that certaine priests doe not so many times receiue the grace of the holy communion, as they offer sacrifices in one day: but in one day, if they offer many sacrifices to God, in all the oblation, they suspend themselves from the communion*

Mileve, c.  
12.

Concil.  
Tolet. 4. c.  
12. & cap.  
Iacob. de  
consecr.  
dip. 1.

Lib. de  
corp. &  
sang. dom.  
cap. 9.

munion— Here mark, that the sacrifices in ancient masses were nothing else but formes of diuine seruice: because none did communicate, no not the priest himselfe. And in an other Councell, the name of the Masse is put onely for a forme of prayer: *It hath pleased vs, that prayers, supplications, Masses, which shall be allowed in the Councel—, be used.* And in this sense it is taken when speech is vsed of the making or compounding of Masses: for the sacrifice propitiatorie of the body & blood of Christ admits no composition. Abbat Paschasius saith, *Because we sinne daily Christ is sacrificed for vs mystically, and his Passion is giuen in mysterie.* These his words are against the reall sacrifice: but yet he compounds himselfe more plainly, cap. 10. *The blood is drunke in mysterie spirituall: and, all spirituall which we eate.* and cap. 10. *The priest—, distributes to euery one not as much as the outward sight giueth, but as much as faith receiuerh.* cap. 13. *The full similitude is outwardly, and the immaculate flesh of the Lambe is faith inwardly—, that the truth be not wanting to the sacrament, and it be not ridiculous to Pagans that we drinke the blood of a killed man.* cap. 6. *One eates the flesh of Christ spirituallly and drinke the blood, another seemes to receiue not so much as a morsell of bread from the hand of a priest.*

reale

reason is, because they come vnprepared. Now then considering in all these places he makes no receiuing but spirituall, neither doth he make any sacrifice but spirituall.

## IV. Objections of Papists.

I. *Gen. 14. vers. 18.* When *Abraham* was comming from the slaughter of the Kings, *Melchizedech* mette him, & brought forth bread and wine: and he was a priest of the most high God. Now this bread and wine (say they) he brought forth to offer for a sacrifice: because it is said he was a priest of the most high God: and they reason thus: Christ was a priest after the order of *Melchizedech*: therefore as *Melchizedech* offered bread and wine, so Christ vnder the formes of bread and wine offers himselfe in sacrifice vnto God. *Ans.* *Melchizedech* was no type of Christ in regard of the act of sacrificing, but in regard of his person, and things pertaining thereto, which all are fully expounded, *Heb. 7.* the summe whereof is this. I. *Melchizedech* was both King and priest: so was Christ. II. He was a Prince of peace and righteousness: so was Christ. III. He had neither father nor mother: because

the Scripture in setting downe his historie makes no mention either of beginning or ending of his daies: and so Christ had neither father nor mother: no father, as he was man: no mother, as he was God. IV. *Melchizedek* being greater then *Abraham* blessed him, and Christ by vertue of his priesthood blesseth, that is, iustificieth, and sanctifieth all those that be of the faith of *Abraham*. In these things onely stands the resemblance, and not in the offering of bread and wine. Againe, the end of bringing forth the bread and wine, was not to make a sacrifice, but to refresh *Abraham* and his seruants, who came from the slaughter of the Kings. And he is called here a priest of the most high God, not in regard of any sacrifice; but in consideration of his blessing of *Abraham*, as the order of the words teacheth, *And he was the priest of the most high God, and therefore he blessed him.* Thirdly, though it were granted, that he brought forth bread and wine to offer in sacrifice, yet will it not follow, that in the sacrament Christ himselfe is to be offered vnto God, ynder the naked formes of bread and wine. *Melchizedek's* bread and wine were absurd types of no-bread and no-wine, or of formes of bread and wine in the Sacrament.

**II. Obiect.** The paschall lambe was both a sacrifice and a sacrament: now the Eucharist comes in roome thereof. *Ans.* The paschall lambe was a sacrament, but no sacrifice. Indeede Christ saith to his disciples, *Goe and prepare a place to sacrifice the Passeouer in,* Mark. 14. 12. but the words *to offer*, or *to sacrifice*, doe often signifie no more but *to kill*. As when *Jacob* and *Laban* made a couenant, it is said, *Jacob sacrificed beasts, and called his brethrento eate bread,* Gen. 31. 54. which words, must not be vnderstood of killing for sacrifice, but of killing for a feast: because he could not in a good conscience invite them to his sacrifice, that were out of the couenant, beeing (as they were) of another religion: secondly, it may be called a sacrifice, because it was killed after the manner of a sacrifice. Thirdly, when *Saul* sought his fathers asses, and asked for the Seer, a maide biddes him goe vp in hast: *for (saith shee) there is an offering of the people this day in the high place,* 1. Sam. 9. 12. where the feast that was kept in Rama, is called a sacrifice: in all likelihood because at the beginning thereof, the priest offered a sacrifice to God: and Deut. 16. 8. for the Passeouer may be called a sacrifice, because sacrifices were offered within the compasse of the appointed feast or solemnitie

tie of the Pasſeouer: & yet the thing it ſelfe was no more a ſacrifice then the feaſt in Ramah was. Againe, if it were granted that the Paſſeouer was both, it will not make much againſt vs: for the ſupper of the Lord ſucceedes the Paſſeouer onely in regard of the maine end thereof, which is the increaſe of our communion with Chriſt.

*III. Obiect. Malac. 1. 11.* The prophet foretelleth of a cleane ſacrifice that ſhall be in the new teſtament: and that (ſay they) is the ſacrifice of the Maſſe. *Anſw.* This place muſt be vnderſtood of a ſpiritual ſacrifice, as we ſhall plainly perceiue if we compare it with *1. Tim. 2. 8.* where the meaning of the Prophet is ſirly expounded. *I will* (ſaith Paul) *that men pray in all places, liſting vp pure hands, without wrath or doubting.* And this is the cleane ſacrifice of the Gentiles. Thus *Iuſtin Martyr* ſaith, *That ſupplications and thankſgiuing are the onely perfect ſacrifices pleaſing God, and that Chriſtians haue learned to offer them alone.* And *Tertullian* ſaith, *We ſacrifice for the health of the Emperour* —: *as God hath commanded with pure praier.* And *Irenaeus* ſaith, that this cleane offering to be offered in euery place, is the praiers of the Saints.

*Obiect. IV. Heb. 13. 10.* *We haue an altar, whereof they may not eate, which ſerue in the*

Dial. cum  
Triph.

Ad Serpu-  
lam,

tabern.



*Tabernacle.* Now (say they) if we have an altar then we must needs have a priest, and also a reall sacrifice. *Ans.* Here is meant not a bodily but a spirituall altar; because the altar is opposed to the materiall Tabernacle: and what is meant thereby is expresse in the next verse, in which he prooves that wee have an altar. *The bodies of the beasts, whose blood was brought into the holy place by the high priest for sinne, were burnt without the campe: so Christ Iesus, that hee might sanctifie the people with his owne blood, suffered without the gate.* Now lay the reasons or prooves to the thing that is prooved, and we must needs understand Christ himselfe, who was both the altar, the priest, and the sacrifice.

*Obiect. V.* Lastly, they say, where alteration is both of law and covenant, there must needs bee a new priest and a new sacrifice. But in the new testament there is alteration both of law and covenant: and therefore there is both new priest, and new sacrifice.

*Ans.* All may be graunted: in the new testament, there is both new priest and sacrifice: yet not any popish priest, but onely Christ himselfe both God & man. The sacrifice also is Christ as he is man: & the altar, Christ as he is God, who in the new testament offered himselfe a sacrifice to his Father for the sins  
of



of the world. For though he were the lambe of God slaine from the beginning of the world, in regard of the purpose of God, in regard of the value of his merit, and in regard of faith which maketh things to come as present, yet was hee not actually offered till the fulnesse of time came; and once offering of himselfe, hee remaineth a priest for ever, and all other priests beside him, are superfluous: his one offering once offered, beeing al-sufficient.

### *The twelfth point: Of fasting.*

*Our consent.*

**O**UR consent may bee set downe in three conclusions. 1. We doe not condemne fasting, but maintaine three sorts thereof to wit, a morall, ciuill, and a religious fast. The first beeing morall, is a practise of sobriety or temperance, when as in the vse of meates and drinckes, the appetite is restrained, that it do not exceed moderation. And this must be vsed of all Christians in the whole course of their liues. The second beeing ciuill, is when vpon some particular and politicke  
 70  
 conside.

considerations, men abstaine from certaine meates: as in this our common-wealth the Law inioynes vs to abstaine from fleshmeat at certaine seasons of the yeare, for these speciall endes; to preserue the breed of cat-tel, and to maintaine the calling of the fisher-man. The third, namely, a religious fast, is when the duties of religion, as the exercise of prayer and humiliation are practised in fasting. And I doe now specially intreat of this kinde.

*Conclus.* *II.* We ioyne with them in the allowance of the principall and right endes of a religious fast; and they are three. The first is, that thereby the minde may become attentue in meditation of the duties of godlinesse to be performed. The second is, that the rebellion of the flesh may bee subdued: for the flesh pampered becomes an instrument of licentiousnes. The third, &c (as I take it) the chiefe end of a religious fast is, to pro-fesse our guiltines, and to restifie our humili-ation before God for our sinnes: and for this end in the feast of Niniue, the very beast was made to abstaine.

*Conclus.* *III.* We yield vnto them, that fasting is an helpe and furtherance to the worship of God: yea and a good worke also if it be vsed in a good manner. For though fasting

fasting in it selfe being a thing indifferent, as eating and drinking are: is not to be termed a good worke, yet being applied, and considered in relation to the right endes before spoken of, and practised accordingly: it is a worke allowed of God, and highly to be esteemed of all the seruants and people of God.

### *The dissent or difference.*

Our dissent from the Church of Rome in the doctrine of fasting stands in three things. I. They appoint and prescribe set times of fasting, as necessarie to be kept: but wee holde and teach that to prescribe the time of a religious fast, is in the libertie of the Church and the gouernours thereof as speciall occasion shall be offered. When the disciples of Iohn asked Christ, why they and the Pharises fast often, but his disciples fasted not, he answered, *Can the children of the marriage chamber mourne as long as the bridegroome is with them: but the daies will come when the bridegroome shall be taken away from them, and then shall they fast, Mat. 9. 15.* where hee giues them to vnderstand, that they must fast, as occasions of mourning are offered. Where also I gather, that a set time of fasting

fasting is no more to bee inioyned then a set time of mourning. It was the opinion of *Augustine*, that neither *Christ* nor his *Apostles*, appointed any time of fasting. And *Tertullian* saith, that they of his time fasted of their owne accords freely, without law or commandement, as occasions and times served. And *Eusebius* saith, that *Montanus* was the first that made lawes of fasting. It is objected, that there is a set time of fasting prescribed, *Leuit. 16, 29.* Answer.

Epist. 86.  
Contra  
Psychicho

Hist. 1 s. c.

11. 1. 101

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11. 1. 101

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11. 1. 101

This set and prescribed fast was commanded of God as a part of a legall worshipping which had his ende in the death of *Christ*: therefore it doth not iustifie a set time of fasting in the new testament, where God hath left man to his owne libertie, without giuing the like commandement. It is againe alleadged, that *Zacharie. 7. 5.* there were set times appointed for the celebration of religious fasts vnto the Lord, the fifth and the seuenth moneth. Answer.

They were appointed vpon occasion of the present afflictions of the Church in *Babylon*, and they ceased vpon their deliuerance. The like vpon like occasion may wee appoint. It is further objected, that some Churches of the Protestants obserue set times of fasting.

Answer. In some Churches there bee set daies and times of fasting, not vpon necessitie,

necessity, or for conscience, or religion sake, but for politicke or civil regards whereas in the Romish Church it is held a mortall sin, to deferre the set time of fasting till the next day following.

Secondly, we dissent from the Church of Rome touching the manner of keeping a fast. For the best learned among them allow the drinking of wine, water, electuaries, and that (\*) often within the compasse of their appointed fast: yea they allow the eating of one meale on a fasting day at noon-tide, and vpon a reasonable cause, one houre before the time of fasting not yet ended. But this practise indeede is absurd and contrarie to the practise of the old testament: yea it doth frustrate the end of fasting. For the bodily abstinence is an outward meanes and signe whereby we acknowledge our guiltines and unworthines of any of the blessings of God. Again, they prescribe a difference of meates, as what meate onely to bee vsed on their fasting daies, and that of necessity and for conscience sake in most cases. But we holde this distinction of meates both to be foolish and wicked. Foolish: because in such meates as they prescribe, there is as much filling and delight, as in any other meates: as namely in fish, fruits, wine, &c. which they permit. And

itis against the ende of a religious fast to vse  
any refreshing at all; so farre as necessitie of  
health and comelines will permit. Thus the  
Church in times past vsed to abstaine, not  
onely from meate and drinke, but from all  
delights whatsoever, euen from soft apparell  
and sweet ointments. *Joel. 2. 15.* — *Sanctifie a  
fast* — let the bridegroome goe forth of his  
chamber and the bride out of her bride-cham-  
ber. *Daniel, 10. 3.* I eate no pleasant bread, nei-  
ther carrie flesh nor wine within my mouth, nei-  
ther did I annoint my selfe at all till thre weekes  
of daies were fulfilled. *1. Cor. 7. 5.* Desfrande not  
one another, except it be with consent for a time,  
that ye may giue yourselves to fasting & prayer.  
Againe, we holde this practise to bee wic-  
ked, because it taketh away the libertie of  
Christians: by which, *unto the pure all things  
are pure.* And the Apostle, *Gal. 5.* bidde vs to  
fast in this libertie, which the Church of  
Rome would thus abolish. For the better  
vnderstanding of this, let vs consider how the  
Lord himselfe hath from the beginning  
kept in his owne hands as a master in his  
owne house, the disposition of his creatures  
for the vse of man, that he might depend on  
him and his word for temporall blessings. In  
the first age, hee appointed vnto him for  
meate euery hearb of the earth bearing seed,  
and

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p. m. 1.7

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and euery tree wherein there is the fruite of a tree bearing seed, *Gen. 1. 18.* And as for flesh, where God gaue vnto him libertie to eate or not to eate, we holde it vncerten. After the flood the Lord renewed his graunt of the vse of the creatures, and gaue his people libertie to eate the flesh of living creatures: yet so as he made some things vncleane; and forbad the eating of them: among the rest, the eating of blood. But since the coming of Christ he hath enlarged his word, and given libertie to all both Iewes and Gentiles to eate of all kindes of flesh. This word of his we rest vpon; holding it a doctrine of deuils, for men to commaund an abstinence from meates, for conscience sake, which the Lord himselfe hath created to bee receiued with thanksgiving. *Socrates* a Christian historiographer saith, that the Apostles left it free to everyone to vse what kinde of meate they would on fasting daies, and other times. *Spiridion* sent dressed swines flesh, and set before a stranger, eating himselfe and bidding the stranger also to eate: who refusing and professing himselfe to be a Christian, therefore (saith hee) the rather must thou do it: for to the pure all things are pure, as the word of God teacheth vs.

But they object. *Ier. 35.* where *Yonadab* commaunded the *Rechabites* to abstaine

from

*Act 10. 13.*

*1. Tim. 4.*

*Trip. hist.*

*lib. 9. c. 38.*

*Hist. trip. 1.*

*1. c. 10.*

from



from wine: which commandement they obeyed, and are commended for doing well obeying of it: therefore (say they) some kinde of meates may lawfully be forbidden.

*Ans.* Ionadab gaue this commaundement not in way of religion, or merit, but for other wise and pollicke regards. For he iniointed his posterity not to drinke wine, not to build houses, not to sow seede, or plant vineyards, nor to haue any in possession: but to liue in want to the end they might be prepared to beare the calamities, that should befall them in time to come. But the Popish abstinence from certaine meates, hath respect to conscience and religion; and therefore is of another kinde, and can haue no warrant thence.

*11. Qbiett.* Dan. 10. 3. Daniel beeing in heauines for three weekes of daies, abstained from flesh: and his example is our warrant.

*Ans.* It was the manner of holy men in ancient times, when they fasted many daies together of their owne accordes freely to abstaine from sundrie things, and thus Daniel abstained from flesh. But the Popish abstinence from flesh is not free, but standes by commandement, and the omitting of it, is mortall sinne. Againe, if they will follow Daniel in abstaining from flesh, why doe they

Traft. 36.  
in conci. 8.

not also abstaine from all pleasant bread & wine, yea from ointments and why will they eate any thing in the time of their fast, when as they cannot shew that *Daniel* ate any thing at all till euening. And *Molinus* hath noted that our aneours abstained from wine and dainties, and that some of them ate nothing for two or three daies together.

Thirdly, they alleadge the diet of *John* Baptist, whose meate was locusts and wilde hony, and of *Timothee*, who abstained from wine. *Answer*. Their kinde of diet, and that abstinence which they vsed, was onely for temperance sake; not for conscience, or, to merit anything thereby: let them prooue the contrarie if they can.

Thirdly and lastly, we dissent from them touching certaine endes of fasting. For they make abstinence it selfe in a person fittely prepared, to be a part of the worshippe of God: but we take it to be a thing indifferent in it selfe, and therefore no part of Gods worship: and yet withall, beeing well vsed, we esteeme it as a proppie or furtherance of the worshippe, in that we are made the fitter by it to worshippe God. And hereupon some of the more learned sort of them say, Not the worke of fasting done, but the deuotion

Mark. 7. 8.

tion of the worker, is to be reputed the seruice of God. Againe, they say, that fasting in, or, with deuotion, is a worke of satisfaction to Gods iustice for the temporall punishment of our sinnes. Wherein we take it they doe blasphemously derogate from Christ our Saviour, who is the whole and perfect satisfaction for sinne, both in respect of fault and punishment. Here they alleadge the example of the Nineuites, and Achabs fasting, whereby they turned away the iudgements of God denounced against them by his Prophets. We answer, that Gods wrath was appeased towards the Nineuites not by their fasting, but by faith, laying hold on Gods mercie in Christ, and thereby staying his iudgement. Their fasting was onely a signe of their repentance: their repentance a fruit and signe of their faith, whereby they beleued the preaching of *Ionas*. As for *Achabs* humiliation it is nothing to the purpose: for it was in hypocrisie: if they gea any thing thereby let them take it to themselves. To conclude, we for our parts doe not condemne this exercise of fasting, but the abuse of it: and it were to be wished, that fasting were more vsed of all Christians in all places, considering the Lord doeth daily giue vs new & speciall occasiōs of publike & private fasting.

Mat. 12. 41.

## The thirteenth point: Of the state of perfection.

*Our consent.*

• **O**UR consent I will set downe in two conclusions. I. All true beleeuers have a state of true perfection in this life. *Math. 5. 48. Be you perfect as your father in heauen is perfect. Gen. 6. 9. Noah was a iust and perfect man in his time, and walked with God. Gen. 17. 1. Walke before me and be perfect. And sundrie Kings of Iuda are said to walke vprightly before God with a perfect heart, as David, Iosias, Hezekias &c. And Paul accounteth himselfe with the rest of the faithfull to be perfect, saying, Let vs all that are perfect, be thus minded. Phil. 3. 15.* Now this perfection hath two parts. The first, is the imputation of Christs perfect obedience, which is the ground and fountaine of all our perfection whatsoever. *Heb. 10. 14. By one offering, that is by his obedience in his death and passion, hath he consecrated, or made perfect, for ever them that beleue.* The second part of Christs an perfection, is sincerity, or, vprightnesse.

standing in two things. The first is, to acknowledge our imperfection and vnworthinesse in respect of our selues: and hereupon, though *Paul* had said he was perfect, yet he addeth further that he did account of himselfe, not as though he had attained to perfection; but did forget the good things behinde, and indeauoured himselfe to that which was before. Here therefore it must be remembered, that the perfection whereof I speake, may stand with sundry wants and imperfections. It is said of *Asa*, that his heart was perfect with God all his daies, and yet he called not downe the high places, and being diseased in his feete he put his trust in the Physicians and not in the Lord. Secondly, this vp-rightnes standes in a constant purpose, endeauour, and care to keepe not some few, but all and euery commandement of the law of God, as *David* saith, Psal. 119. 6. *Then should I not be confounded, when I haue respect to all thy commaundements.* And this indeauour is a fruit of perfection, in that it proceeds from a man regenerate. For, as all men through *Adams* fall, haue in them by nature the seedes of all sinne, none excepted, so not the sinne against the he holy Ghost; so by grace of regeneration through Christ, all the faithfull haue in them likewise

Phil. 3. 13.  
and 15.

2. Chr. 19.  
17.

and 16. 18.

the seedes of all vertues needfull to saluation: and hereupon they both can and doe in deauour to yeelde perfect obedience vnto God, according to the whole law. And they may be tearmed perfect, as a child is called a perfect man; though it want perfection of age and stature and reason, yet hath it perfection of parts: because it hath all and euery part and faculty both of body and soule that is required to a perfect man.

*Conclus. II.* There be certaine workes of supererrogation: that is, such workes as are not onely answerable to the law, and thereupon deserue life eueralsting: but goe beyond the law, and merit more then the law by it selfe can make any man to merit. But where may we finde these workes? not in the person of any meere man, or angel, nor in all men and angels, but onely in the person of Christ God and man: whose workes are not onely answerable to the perfection of the law, but goe farre beyond the same. For first the obedience of his life considered alone by it selfe, was answerable euen to the rigour of the law: and therefore the sufferings of his death and passion, were more then the law could require at his hand: considering it requireth no punishment of him, that is a doer of all things contained therein. Secondly, the  
very



very rigour of the law requireth obedience  
only of them that are, meere men: but the  
obedience of Christ was the obedience of  
a person that was both God and man.  
Thirdly, the law requires personall obedi-  
ence; that is, that every man fulfill the law  
for himselfe, and it speakes of no more. Now  
the obedience which Christ performed, was  
not for himselfe alone, but it serueth also for  
all the elect: and considering it was the obe-  
dience of God (as *Paul* signified when he  
saide, feede the Church of God, which he pur-  
chased with his blood) it was sufficient for ma-  
ny thousand worlds: and by reason the law  
requireth no obedience of him that is God:  
his obedience therefore may truely be tear-  
ned a worke of supererrogation. This one  
we acknowledge, and beside this we dare ac-  
knowledge none. And thus farre we agree  
with the Church of Rome, in the doctrine  
of the estate of perfection; and further we  
are not goe.

### *The difference.*

The Papists hold (as the writings of the  
learned among them teach) that a man bee-  
ing in the state of grace, may not only keepe  
all the commaundments of the law, and



thereby deserue his owne saluation, but also goe beyond the law, and doe workes of supererogation which the law requireth not: as to performe the vow of single life, and the vow of regular obedience, &c. And by this meanes (they say) men deserue a greater degree of glory then the law can offoord. Of perfection they make two kinds: one they call *necessarie perfection*, which is the fulfilling of the law in euery commandement, whereby eternall life is deserued. The second, is *profitable perfection*, when men doe not onely such things as the law requires, but ouer and besides, they make certaine vowes, and performe certaine other duties which the law inioynes not: for the doing whereof they shall be rewarded with a greater measure of glory, then the law designeth. This they make plaine by comparison: Two souldiours fight in the field vnder one and the same captaine: the one onely keeps his standing, and thereby deserues his pay: the other in keeping of his place, doth also win the enemies standard, or do some other notable exploit: now this man besides his pay deserues some greater reward. And thus (say they) it is with all true Catholikes in the state of grace: they that keepe the law shall haue life eternal: but they that doe more then the law,

workes of supererogation shall bee crowned with greater glorie. This is their doctrine. But we on the contrarie teach, that albeit we are to strive to a perfection as much as wee can, yet no man can fulfill the law of God in this life, much lesse the workes of supererogation: for the confirmation whereof, these reasons may be vsed: I. In the morall law, two things are commaunded. First, the loue of God and man. Secondly, the manner of this loue: now the manner of louing God, is to loue him with all our heart and strength. Luk. 10. 27. *Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy thought,* &c. As Bernard said, *The measure of louing God, is to loue him without measure,* and that is to loue him with the greatest perfection of loue that can befall a creature. Hence it followes that in louing God, no man can possibly doe more then the law requireth: and therefore the performance of all voves whatsoever, and all like duties, comes short of the intention or scope of the law.

II. Reason. The compasse of the law is large, and comprehendeth in it more then the minde of man can at the first conceiue: for euery commaundement hath two parts, the negative and the affirmative. In the negative

negative is forbidden not onely the capital sinne named, as murther, theft, adulterie, &c. but all sinnes of the same kinde, with all occasions and provocations thereto. And in the affirmative is commanded not onely the contrarie vertues, as the loue of God, and the loue of our neighbours honour, life, chastitie, goodd, goodd name, but the vse of all helpes and meanes, whereby the said vertues may be preserved: furthered, and practised. Thus hath our Saviour Christ himselfe expounded the law, *Math. chap. 5. & 6.* vpon this plaine ground I conclude, that all duties pertaining to life and manners, come within the list of some morall commaundement. And that the Papists making their workes of supererogation meanes to further the loue of God and man, must needs bring them vnder the compasse of the law. Vnder which, if they bee, they cannot possibly goe beyond the same.

**Reason III.** *Luk. 17. 10.* When wee haue done all those things, that are commaunded vs, we are vnprofitable seruants; wee haue done that which was our dutie to doe. The Papists answer that we are vnprofitable to God, but not to our selues: but this shift of theirs is beside the very intent of the place. For a seruant in doing his dutie is vnprofitable euen to himselfe,

selfe doth not so much as deserue thanks  
in his masters hand, as Christ saith, v. 9. *Doth  
he thankes that serueth?* Secondly they answer,  
that wee are vnpfitable seruants, in doing  
things commanded: yet when we do things  
prescribed in the way of counsell, wee may  
profit our selues, and merit thereby: but this  
answer doth not stand with reason. For  
things commaunded, in that they are com-  
maunded, are more excellent then things  
left to our libertie: because the will and com-  
maundement of God, giues excellencie and  
goodnesse vnto them. Againe, counsells are  
thought to be harder then the commaunde-  
ments of the law: and if men cannot profit  
themselues by obedience of moral precepts,  
which are more easie: much lesse shall they  
be able to profit themselues by counsells  
which are of greater difficultie.

Reason I V. If it bee not in the abilitie  
and power of man to keepe the law, then  
much lesse is hee able to doe any worke that  
is beyond and aboue all that the law requi-  
reth: but no man is able to fulfill the law, and  
therefore no man is able to supererogate.  
Here the Papists denie the proposition: for  
(say they) though we keepe not the law, yet  
we may do things of counsell aboue the law,  
and thereby merit. But by their leaues, they  
speake

speake absurdly: for in common reason, if a man faile in the lesse, he cannot but faile in the greater. Now (as I have said) in popish doctrine, it is easier to obey the morall law then to performe the counsell of perfection.

## Obiections of Papists.

**L. Isa. 56. 4.** The Lord saith, unto the Eunuches that keepe his sabbath, & choose the thing that pleaseth him, will he give a place and a name better then the sonnes and daughters. Now (say they) an Eunuch is one that liues a single life, and keepes the vow of chastitie, & hereupon he is said to deserue a greater measure of glorie. *Ans.* If the words be well considered, they prooue nothing lesse: for honour is promised to Eunuches, not because they make and performe the vow of single life, but because (as the text saith) they observe the Lords sabbath, and choose the thing that pleaseth God, and keepe his covenant, which is to beleue the word of God and to obey the commaundements of the morall law.

**Obiect. 11. Mark. 16. 12.** Christ saith, There are some which have made themselves chaste for the kingdome of heauen: therefore the vow of single life is warrantable, and is a worke

worke of speciall glorie in heaven. *Answer.*  
The meaning of the text is, that some ha-  
ving receiued the gift of continencie, doe  
willingly content themselves with single e-  
state, that they may with more libertie with-  
out distraction further the good estate of the  
Church of God, or, the kingdome of grace  
in themselves and others. This is all that can  
be gathered out of this place; hence there-  
fore cannot be gathered the merit of everla-  
sting glorie by single life.

*Obiect. III. Mat. 9. 21. Christ saith to  
the young man, If thou wilt be perfect goe sell  
that thou hast and giue to the poore, and thou shalt  
haue treasure in heaven. Therefore say they, a  
man by forsaking all may merite not onely  
heaven, but also treasure there, that is, an ex-  
ceeding measure of glorie. Ans.* This young  
man being in likelihood, a most strickt Phari-  
se, thought to merite eternall life by the  
works of the law, as his first question impor-  
teth, *Good master, what shall I doe to be saued?*  
and therefore Christ goeth about to disco-  
uer vnto him the secret corruption of his  
heart. And hereupon the words alleadged  
are a commaundement of triall not com-  
mon to all, but speciall to him. The like  
commaundement gaue the Lord to A-  
braham, saying, *Abraham take thine  
only*



onely Sonne of Isaac, and offer him upon the mountaine which I shall shew thee, Gen. 12.2.

*IV. Object.* 1. Cor. 7.8. Paul saith, It is good for al to be single as he was: and. v. 38. he saith, it is better for virgins not to marry: and, thus he speaks by permission not by commandement, v. 26. *Ans.* Here single life is not preferred simply, but only in respect of the present necessitie, because the Church was then under persecution: and because such as live a single life, are freed from the cares and distractions of the world.

*V. Object.* 1. Cor. 9. 15, 17, 18. Paul preached the Gospel freely, and that was more then he was bound to doe: and for so doing he had a reward. *Ans.* It was generally in Pauls libertie to preach the Gospel freely, or not to doe it: but in Corinth vpon speciall circumstances, hee was bound in conscience to preach it freely as he did, by reason of the false teachers, who would otherwise have taken occasion to disgrace his ministerie, and have hindered the glorie of God. Now it was Pauls dutie by all meanes to prevent the hindrances of the Gospel, & the glory of God: and if he had not so done: hee had abused his libertie, vers. 18. Therefore he did no more in that case then the law it selfe required. For an action indifferent, or an action in our liberty,

herio, ceaseth to bee in our libertie and be  
comes morall, in the case of offence. What  
is that of free and indifferent then to eat flesh,  
ye in the case of offence Paul said he would  
not eat flesh as long as the world stood. *1 Cor. 8. 13.*

## The fourteenth point. Of the

worshipping of Saints, specially of  
innocent.

Our Consent.

**Conclusion I.** The true Saints of God, as  
Prophets, Apostles, and Martyrs, & such  
like, are to be worshipped and honoured, &  
that three waies: 1. by keeping a memory  
of them in godly manner. Thus the Virgin  
Marie, as a prophetesse foretelleth that all  
nations shall call her blessed, *Luk. 1. 48.* When  
a certaine woman poured a boxe of oym-  
ent on the head of Christ, hee saith, this  
act shall be spoken in remembrance of her,  
whereof neuer that Gospel shall be preached  
throughout the world, *Mat. 23. 14. 2.* This du-  
tie also was practised by David toward Mo-  
se, Aaron, Phineas, and the rest that are com-  
mended, *Psal. 105. and 106.* and by the au-  
thor of the epistle to the Ebrewes, vpon the  
Patriarkes

Patriarkes and Prophets, and many others that excelled in faith in the times of the olde and new testament. II. They are to be honored by giuing of thanks to God for them, and the benefits that God vouchsafed by them vnto his Church. Thus *Paul* saith, that when the Churches heard of his conuersion, they glorified God for him, or, in him, Gal. 1. 13. And the like is to be done for the Saints departed. III. They are to be honoured by an imitation of their faith, humilitie, meeknesse, repentance, the feare of God, and all good vertues wherein they excelled. For this cause the examples of godly men in the olde and new testament, are called a *cloud of witnesses* by allusion: for as the cloud did guide the Israelites through the wilderness to the land of Canaan: so the faithfull now are to be guided to the heavenly Canaan by the examples of good men, that haue beleued in God before vs, and haue walked the strait way to life euermlasting.

*Conclus.* II. Againe, their true Reliques, that is, their vertues and good examples left to all posteritie to be followed, we keepe and respect with due reuerence. Yea if any man can shew vs the bodily relique of any true Saint: and prooue it so to be, though we will not worship it: yet will wee not despise it, but  
 keepe

keepe it as a monument, if it may conveniently be done without offence. And thus far we consent with the Church of Rome. Further we must not goe.



## The difference.

Our difference stands in the manner of worshipping of Saints. The Papists make two degrees of religious worship. The highest they call *Latria*, whereby God himselfe is worshipped, and that alone. The second lower then the former is called *Doulin*, whereby the Saints and Angels that be in the speciall fauour of God, and glorified with euertlasting glory in heauen, are worshipped. This worshippe they place in outward adoration, in bending of the knee, and bowing of the bodie to them beeing in heauen: in inuocation, whereby they call vpon them: in dedication of Churches and houses of religion vnto them: in Sabbaths and festiuall daies: lastly, in pilgrimages vnto their reliques and images. We likewise distinguish adoration or worshippe: for it is either religious or diuill. Religious worshippe, is that which is done to him that is Lord of all things, the searcher and trier of the heart, omnipotent, euery where present, able to

P

heare

heare and helpe them that call vpon him e-  
uery where, the author and first cause of eu-  
ry good thing: and that simply for himselfe,  
because he is absolute goodnesse it selfe. And  
this worship is due to God alone, beeing also  
commanded in the first and second com-  
mandements of the first table. Ciuill worship  
is the honour done to men, set aboue vs by  
God himselfe, either in respect of their ex-  
cellent gifts, or in respect of their offices and  
authority whereby they gouerne others. The  
right end of this worshippe is to testifie and  
declare that we reuerence the gifts of God,  
& that power which hee hath placed in those  
that bee his instruments. And this kinde of  
worship is commaunded onely in the second  
table, and in the first commandement there-  
of, *Honour thy father and mother*. Vpon this di-  
stinction we may iudge, what honour is due  
to euery one. Honour is to be giuen to God,  
and to whome he commaundeth. He com-  
mandeth that inferiours should honour or  
worshippe their betters. Therefore the vi-  
reasonable creatures, and among the rest I-  
mages, are not to be worshipped, either with  
ciuill or religious worshippe: beeing indeed  
farre baser then man himselfe is. Again, vn-  
cleane spirits the enemies of God, must  
not be worshipped: yea to honour them

shall, it to dishonour God. Good angels, because they excell men both in nature and gifts, when they appeared were lawfully honoured: yet so, as when the least signification of honour was given that was proper to God, they refused it. And because they appear not now as in former times, not so much as ciuill adoration in any bodily gesture is to be done vnto them. Lastly, gouernours and Magistrates haue ciuill adoration as their due: and it cannot be omitted without offence. Thus *Abraham* worshipped the *Hittites*, *Gen. 23.* and *Ioseph* his brethren, *Gen. 50.* To come to the very point; vpon the former distinction, we denie against the *Papists* that any ciuil worship in the bending of the knee, or prostrating of the bodie, is to be giuen to the *Saints*, they beeing absent from vs: much lesse any religious worship, as namely inuocation signified by any bodily adoration. For it is the very honour of God himselfe: let them call it *Latria*, or *Dontia*, or by what name they will.

### *Our reasons.*

**Reason I.** All true inuocation and praier made according to the will of God, must haue a double foundation: a commande-



ment, and a promise. A commandement, to mooues to pray: and a promise, to assure vs that we shall be heard. For al and euery prayer must be made in faith: and without a commandement or promise, there is no faith. Vpon this vnfallible ground I conclude, that we may not pray to Saints departed: for in the Scripture there is no word, either commanding vs to pray vnto them, or assuring vs that we shall be heard when we pray. Nay we are commanded, onely to call vpon God, *Him onely shalt thou serue.* Math. 4. 10. And, *How shall we call vpon him in whom we haue not beleened?* Rom. 10. 14. And we haue no promise to be heard but for Christs sake. Therefore prayers made to Saints departed are vnlawfull. Answer is made, that inuocation of Saints, is warranted by miracles and reuelations, which are answerable to commandements and promises. *Ans.* But miracles and reuelations had an end before this kind of inuocation tooke any place in the Church of God: & that was about three hundred yeares after Christ. Again, to iudge of any point of doctrine by miracles, is deceitfull, vnlesse three things concur: the first is, doctrine of faith and piety to be confirmed: the second, is prayer vnto God, that some thing may be done for the ratifying of

of the said doctrine: the third, is the manifest  
edification of the Church by the two for-  
mer. Where any of these three are wanting,  
miracles may be suspected: because other-  
whiles false Prophets haue their miracles to  
trie men whether they will cleaue vnto God  
or no. *Deut. 13. 1. 3.* Again, miracles are not  
done, or to be done for them that beleue,  
but for infidels that beleue not: as *Paul*  
saith, *1. Cor. 14. 22.* *Tongues are a sign not to*  
*them that beleue, but to unbelieuers.* And to  
this agree *Chrysostome, Ambrose, and Isidore,*  
who saith, *Behold a sign is not necessarie to be-*  
*lieuers, which haue already beleened, but to in-*  
*fidels that they may be conuerred.* Lastly, our  
faith is to be confirmed, not by reuelations  
and apparitions of dead men, but by the  
writings of the Apostles and Prophets. *Luk.*  
*16. 29.*

Reason II. To pray vnto Saints depar-  
ted, to bow the knee vnto them while they  
are in heauen, is to ascribe that vnto them  
which is proper to God himselfe, namely, to  
know the heart, with the inward desires and  
motions thereof: and to know the speeches  
and behauiours of all men in all places vpon  
earth, at all times. The Papists answer, that  
Saints in heauen see and heare all things  
vpon earth, not by themselves (for that were

to make them Gods) but in God, and in the glasse of the Trinity, in which they see mens praier: reuealed vnto them. I answer first, that the Saints are still made more then creatures, because they are said, to know the thoughts and all the doings of all men at all times, which no created power can well comprehend at once. Secondly I answer, that this glasse, in which all things are said to be seene, is but a forgerie of mans braine: and I prooue it thus. The angels themselves, who see further into God then men can doe, neuer knew al things in God: which I confirme on this manner. In the temple vnder the law, vpon the arke were placed two Cherubins, signifying the good angels of God: and they looked downward vpon the mercieseat covering the arke, which was a figure of Christ, and their looking downward figured their desire to see into the mystorie of Christs incarnation, and our redemption by him; as *Peter* alluding, no doubt, to this type in the old Testament saith, *1. Pet. 1. 12. Which things the Angels desired to behold.* And *Paul* saith, *Eph. 3. 10. The manifold wisdom of God is reuealed by the Church vnto principallities and powers in heavenly places, that is, to the angels, but how and by what meanes? by the Church; and that two waies, first by the Church,*

Church, as by an example, in which the angels saw the endlesse wisdom and mercie of God in the calling of the Gentiles. Secondly by the Church, as it was founded and honoured by the preaching of the Apostles. For it seemes that the Apostolicall ministration in the new testament revealed things touching Christ, which the angels never knew before that time. Thus *Chrysostome* vpon occasion of the text of *Paul* saith, that the Prolog. in Angels learned some things by the preaching of *Ioh.* *Iohn Baptist*. Againe, *Christ* saith, that they know not the houre of the last iudgement, *Matth.* 24. 33. much lesse doe the Saints know all things in God. And hence it is that they are saide to be vnder the altar, where they cry, *How long Lord, holy and true! wilt thou reuenge our blood?* as beeing ignorant of the day of their full deliuerance. And the Iewes in affliction confesse *Abraham* ignorant of them and their estate, *Isa.* 53. 16.

*Reu.* 6. 9.

Reason III. *Matth.* 4. 10. *Christ* refused so much as to bow the knee to *Sathan* vpon the ground, because it was written, *Thou shalt worship the Lord thy God, & him onely shalt thou loue.* Hence it was, that *Peter* would not suffer *Cornelius* so much as to kneele vnto him, though *Cornelius* intended not to honour

him as God. Therefore neither Saint nor Angel is to be honoured so much as with the bowing of the knee: if it carrie but the least signification of diuine or religious honour.

De vera re-  
lig. cap. 53.

Reason I V. The iudgement of the au-  
cient Church. August. *We honour the Saints*  
*with charitie, and not by seruitude: neither doe*  
*we erect Churches to them. And, Let it not be*  
*religion for vs to worship dead men. And, They*  
*are to be honoured for imitation, and not to be*  
*adored for religion.* Epiphani. *Neither Declare*  
*any Saint is to be adored: for that ancient er-*  
*roure may not ouerrule vs, that we should leave*  
*the liuing God, and adore things made by him.*  
Againe, *Let Marie be in honour: let the Father,*  
*Some, and holy Ghost be adored: let none adore*  
*Marie, I meane neither woman nor man.* A-  
gaine, *Marie is beautifull and holy, and hono-*  
*red yet not to adoration.* When Iulian obie-  
cted to the Christians, that they worshipped  
their Martyrs as God, Cyrill graunts the me-  
morie and honour of them, but denies their  
adoration: and of inuocation, he makes no  
mention at all. Ambros. on Rom. 1. *In my so*  
*madde that he will giue to the Earth the honour*  
*of the King.*— yet these men doe not thinke  
themselves guiltie, who giue the honour of Gods  
name to a creature, and leaving the Lord, adore  
their

herel. 79.

De vera re-  
lig. cap. 53.

Lib. 9. & 10.

their fellow seruants, as though there were any thing more reserved for God.

## Obiections of Papists.

I. Gen. 48. 16. Let the angel that kept mee bless thy children. Here (say they) it is a prayer made to angels. *Answer.* By the angel is meant Christ, who is called the angel of the covenant, *Malac.* 3. 1. and the angel that guided Israel in the wilderness, *1. Cor.* 10. 9. compared with *Exod.* 23. 20.

*Obiect.* II. *Exod.* 23. 13. Moses prayeth that God would respect his people for *Abrahams* sake, and for *Isaac* and *Israel* his seruants, which were not then living. *Answer.* Moses prayeth God to be mercifull to the people, not for the intercession of *Abraham*, *Isaac*, and *Jacob*, but for his covenants sake which he had made with them, *Psal.* 123. 10. 11. Again by popish doctrine, the fathers departed knew not the estate of men upon earth, neither did they pray for them: because then they were not in heauen but in *limbo Patrum*.

III. *Obiect.* One living man makes intercession to God for another: therefore much more doe the Saints in glory, that are filled with loue to pray God for vs, and we pray



pray to them no other wise then we desire li-  
 uing men to pray for vs. *Answer.* The rea-  
 son is naught: for wee haue a commande-  
 ment, one liuing man to pray for another,  
 and to desire others to pray for vs: but there  
 is no warrant in the word of God, for vs to  
 desire the prayers of them departed. Second-  
 ly, there is great difference betweene these  
 two: To request our friend either by word  
 of mouth or by letter to pray for vs: and by  
 Inuocation to request them that are absent  
 from vs, and departed this life to pray for  
 vs: for this is indeede a worship, in which is  
 giuen vnto them a power to heare and helpe  
 all that cal vpon them, at what place or time  
 soeuer, yea though they be not present in the  
 place in which they are worshipped: and con-  
 sequently the seeing of the heart, presence in  
 all places, and infinite power to helpe all that  
 pray vnto them: which things agree to no  
 creature but God alone. Thirdly, when one  
 liuing man requests an other to pray for  
 him, he onely makes him his companion &  
 fellow member in his prayer made in the  
 name of one mediator Christ: but when  
 men inuocate Saints in heauen, they being  
 then absent, they make them more then fel-  
 low members, even mediators betwixt  
 Christ and them.

# The fifteenth point. Of intercession of Saints.

## Our consent.

Our consent with them I will set downe in two conclusions. *Conclusion 1.* The saints departed pray vnto God, by giuing thanks vnto him for their owne redemption, and for the redemption of the whole Church of God vpon earth, *Reuel. 5.8.* The four beasts and the foure and twentie Elders fell downe before the lambe—9. and they sung a new song. Thou art worthis to take the booke, and to open the seales thereof: because thou wast killed and hast redeemed vs to God—13. And all the creatures which are in heauen—heard I saying, Blessing and honour and glorie and power bee vnto him that sitteth vpon the throne and vnto the lambe for evermore.

*II. Conclus.* The Saints departed pray generally for the state of the whole Church, *Reu. 6.9.* And I saw vnder the Altar the soules of them that were killed for the word of God—and they cried, 10. How long Lord holy & true wilt thou not iudge and avenge our blood on them that dwell on the earth? whereby wee see they desire

desire a small deliuerance of the Church, & a destruction of the enemies thereof; that they themselves with all the people of God might bee aduanced to fulnesse of glorie in bodie and soule: yea the dumbe creatures, Rom. 8. 23. are said to groane and sigh, waiting for the adoption euen the redemption of our bodies: much more then doe the Saints in heauen desire the same. And thus farre wee consent.

### *The dissent or difference.*

They holde and teach, that the Saints in heauen, as the virgin *Mariæ*, *Peter*, *Paul*, &c. doe make intercession to God for particular men, according to their seuerall wants: and that hauing receiued particular mens prayers, they present them vnto God. But this doctrine wee flatly renounce vpon these grounds and reasons.

I. *Isa. 63. 16. The Church saith to God, doubtlesse thou art our father, though Abraham bee ignorant of vs, and Israel know vs not. Now if Abraham knew not his posteritie, neither Mariæ, nor Peter, nor any other of the Saints departed knew vs and our estate: and consequently they cannot make any particular intercession for vs. If they say, that*

*Abraham*

Abraham & Iacob were then in Limbo; which they will haue to be a part of hell: what ioy could Lazarus haue in Abrahams bosome, Luk. 16. 25. and with what comfort could Iacob say on his death-bedde: O Lord I haue trusted for thy saluation, Gen. 46. 18.

II. Reason. 2. King. 22. 20. Huldah the prophetesse telleth Iosias, he must be gathered to his fathers, and put in his graue in peace, that his eyes may not see all the euill which God would bring on this place. Therefore the Saints departed see not the state of the Church on earth, much les doe they know the thoughts and prayers of men. This conclusion Augu-  
stine confirmeth at large.

III. Reason. No creature, Saint, or an-  
gel can be a mediator for vs to God, sauing  
Christ alone, who is indeede the onely Ad-  
ocate of his Church. For in a true and suffi-  
cient Mediatour there must bee three pro-  
perties. First of all, the word of God must re-  
uale and propound him vnto the Church,  
that wee may in conscience be assured, that  
saying to him and to God in his name, wee  
shall bee heard. Now there is no Scripture  
that mentioneth either Saints or Angels  
as mediators in our behalfe, saue Christ a-  
lone. Secondly, a mediator must be perfect-  
ly iust, so as no sinne bee found in him at all.

1. Ioh.

1. Ioh. 2. 1. *If any man sinne we have an advocate with the father, Iesus Christ the righteous.* Now the Saints in heaven, howsoever they bee fully sanctified by Christ, yet in themselves they were conceived and borne in sinne: and therefore must needs eternally stand before God by the meditation and merit of an other. Thirdly, a mediator must bee a propitiator, that is, bring something to God, that may appease and satisfie the wrath and iustice of God for our sinnes: therefore Iohn addeth, *and he is a propitiation for our sinnes.* But neither Saint nor Angel can satisfie for the least of our sinnes: Christ onely is the propitiation for them all. The virgin *Mari*e and the rest of the Saints being sinners, could not satisfie so much as for themselves.

IV. Reason. The iudgement of the Church. Augustine. *All Christian men commend each other in their prayers to God. And who praies for all, and for whome none praies, he is that one and true mediator.* And, *This saith thy Saviour, thou hast no whither to goe but to me, thou hast no way to goe but by me.* Chrysostome, *Thou hast no neede of Patrons to God or much discourse that thou shouldest seek others: but though thou be alone and want a Patron and by thy selfe pray unto God, thou shalt ob-*

Treat in  
Ioh. 23.  
De perfe-  
ctu Euang.

thy desire. And on the saying of Iohn, *U*  
*ne sine, &c.* Thy prayers haue no effect unless  
 they be such as the Lord commends vnto thy  
 self. And Augustine on the same place  
 with these words: He seeing such a man saide  
 he haue an Advocate, but if any sinne we haue:  
 we shall not yet haue neither said he, yet haue me

## Obiections of Papists.

I. *Reu. 5. 8, 9.* The foure and twenitie Elders  
 lay downe before the lambe, hauing euery one  
 a golden viall, full of odours which are  
 prayers of the Saints. Hence the Papists  
 infer, that the Saints in heauen receiue the  
 prayers of men on earth, and offer them vn-  
 to the Father. *Answ.* There by prayers of  
 the Saints are meant their owne prayers, in  
 which they sing praises to God, and to the  
 lambe, as the verses following plainly de-  
 claere. And these prayers are also presented  
 to God onely from the hand of the an-  
 gel, which is Christ himselfe.

II. *Obiect. Luk. 16. 27.* Dives in hell prai- cap. 8. v. 4.  
 set for his brethren vpon earth, much more  
 will the Saints in heauen pray for vs. *Answ.*  
 Of a parable nothing can bee gathered,  
 that which is agreeable to the intent and  
 scope thereof: for by the same reason it may



as well be gathered that the soule of Diabolus being in hell had a tongue. Againe, if it were true which they gather, we may gather also that the wicked in hell haue compassion and loue to their brethren on earth, and a zeale to Gods glorie: all which are false.

*III. Obiect.* The angels in heauen know every mans estate: they know when any sinner repenteth, and reioyceth thereat, and pray for particular men: therefore the Saints in heauen doe the like, for they are equal to the good angels, *Luk. 10. 36.* *Ans.* The place in *Luke* is to bee vnderstood of the estate of holy men at the day of the last iudgment: as appeares, *Matth. 22. 30.* where it is said, that the seruants of God in the resurrection are as the angells in heauen. Secondly, they are like the Angels not in office and ministerie, by which they are ministring spirits for the good of men; but they are like them in glorie.

Secondly, we dissent from the Papists, because they are not content to say that the Saints departed pray for vs in particular: but they adde further, that they make intercession for vs by their merits in heauen. Now Iesuits denie this: but let them heare *Lambard*, *I thinke* (saith he, speaking of one that is but of meane goodnesse) *that hee as it were*

passing by the fire shall be saved by the merites  
 and intercessions of the heavenly Church, which  
 doth alwaies make intercession for the faithfull  
 by request and merit, till Christ shall be com-  
 plete in his members. And the Romane Cate-  
 chisme saith as much. Saints are so much the  
 more to be worshipped and called upon, because  
 they make prayers daily for the saluation of men:  
 and God for their merit and fauour bestowes ma-  
 ny benefites vpon vs. We denie not, that men  
 vpon earth haue helpe and benefit by the  
 faith and pietie which the Saints departed  
 shewed, when they were in this life. For  
 God shewes mercy on them that keepe  
 his commandements to a thousand gene-  
 rations. And *Augustine* saith, it was good for  
 the Iewes, that they were loued of *Moses*,  
 whome God loued. But we utterly denie that  
 we are helped by merites of Saints, either  
 liuing or departed. For Saints in glorie  
 haue receiued the full reward of all their  
 merites, if they could merit: and therefore  
 there is nothing further that they can me-  
 rit. *q. 149. su- per Exod.*

as well be gathered that the soule of Diuel  
beeing in hell had a tongue. Againe, if it  
were true which they gather, we may gather  
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is but of meane goodnesse) *that hee as it were*



*The sixteenth point: Of implicit, or infolded faith.*

*Our consent.*

**WE** hold that there is a kinde of implicit or vnexpressed faith; yea that the faith of euery man in some part of his life, as in the time of his first conuersion, and in the time of some grieuous temptation or distresse, is implicit or infolded. The Samaritans are said to beleue, *Ioh. 4. 14.* because they took Christ for the Messias, & therupon were content to learne and obey the glad tidings of saluation. And in the same place, *vers. 15.* the Ruler with his family is said to beleue, who did no more but generally acknowledge that Christ was the Messias, and yielded himselfe to beleue and obey his holy doctrine, being moued thereunto by a miracle wrought vpon his young sonne. And *Rahab Heb. 11. 13.* is said to beleue yea shee is commended for faith euen at the time when shee receiued the spies. Now in the word of God we cannot finde, that shee had any more but a confused, generall, or infolded

ded faith, whereby shee beleueed that the God of the Hebrewes was the true God, and his word to be obeied. And this faith (as it seemes) was wrought in her by the report & relation of the miracles done in the land of Egypt: whereby shee was mooued to ioyn her selfe vnto the people of God, and to beleue as they did. By these examples then it is manifest, that in the very seruants of God, there is and may be for a time an implicit faith. For the better vnderstanding of this point, it is to be considered that faith may be infolded two waies: first in respect of knowledge of things to be beleueed: secondly, in respect of the apprehension of the obiect of faith, namely, and Christ his benefits. Now faith is infolded in respect of knowledge, when as sundry things that are necessarie to saluation are not as yet distinctly knowne. Though Christ commended the faith of his disciples, for such a faith, against which the gates of hell should not preuaile, yet was vnexpressed or wrapped vp in regard of sundry points of religion: for first of all, Peter that made confession of Christ in the name of the rest, was at that time ignorant of the particular meanes whereby his redemption should be wrought. For after this, he went about to dissuade his master from the



suffering of death at Ierusalem, whereupon Christ sharply rebuked him, saying, *Come behind me Satan, thou art an offence unto me.* Again, they were all ignorant of Christs resurrection, till certainewomen who first saw him after he was risen againe, had told them, and they by experience in the person of Christ had learned the truth. Thirdly, they were ignorant of the ascension: for they dreamed of an earthly kingdome, at the very time when he was about to ascend: saying, *Wilt thou at this time restore the kingdome to Israel?* *Act. 1. 6.* And after Christs ascension, Peter knew nothing of the breaking downe of the partition wall betweene the Iewes and Gentiles, till God had better schooled him in a vision. *Act. 10. 14.* And no doubt, we haue ordinarie examples of this Implicit faith, in sundry persons among vs. For some there be, which are dull and hard, both for vnderstanding and memory, and thereupon make no such proceedings in knowledge as many others doe: and yet for good affection and conscience in their doings, so farre as they know, they come not short of any; hauing withall a continuall care to increase in knowledge, and to walke in obedience according to that which they know. And such persons though they be ignorant in many things, yet haue

haue they a meaning of true faith: and that which is wanting in knowledge, is supplied in affection: and in some respects they are to be preferred before many that haue the glibbe tongue, & the braine swimming with knowledge. To this purpose Melancthon said well, We must acknowledge the great mercie of God, who puts a difference betweene finnes of ignorance, and such as are done wittingly, and forgives manifold ignorances to them, that know but the foundation and be teachable; as may be seene by the apostles, in whome there was much want of understanding before the resurrection of Christ. But, as hath bene said, he requires that we be teachable; and he will not haue vs to be hardened in our sluggishness and dunnesse. As is said, Psal. 1. he meditateth in his law day and night. *Epitom. phil. moral. de grad. delict.*

The second kinde of implicate faith, is in regard of Apprehension; when as a man can not say distinctly and certainly, I beleue the pardon of my finnes, but I doe faintly desire to beleue the pardon of them all: and I desire to repent. This case befalls many of Gods children, when they are touched in conscience for their finnes. But where men are displeased with themselves for their offences, and doe shall constantly from the heart desire

to beleue, and to be reconciled to God there is faith and many other graces of God infolded: as in the little and tender bud, is infolded the leafe, the blosome, and the fruit. For though a desire to repent & to beleue, be not faith and repentance in nature, yet in Gods acceptation it is, God accepting the will for the deede. *Isa. 42. 3.* Christ will not quench the smoaking flaxe, which as yet by reason of weaknesse giues neither light nor heate. Christ saith, *Matth. 6. 6.* *Blessed are they that hunger and thirst after righteousness, for they shall be satisfied,* where by persons hungering and thirsting are meant all such, as feeble with griefe their owne want of righteousness, and with all desire to be iustified and sanctified, *Rom. 8. 26.* God heares & regards the very grones and sighes of his seruants: yea, though they be unspeakable by reason they are oftentimes litle, weak, and confounded: yet God hath respect vnto them, because they are the worke of his owne spirit. Thus when we see that in a touched heart desiring to beleue, there is an infolded faith. And this is the faith which many of the true seruants of God haue: and our saluation stands not so much in our apprehending of Christ, as in Christs comprehending of vs: and therefore *Paul* saith, *Phil. 3. 12.* *he followeth,*

honest, namely, after perfection, if thus he might comprehend that, for whose sake he is comprehended of Christ. Now if any shall say, that without a lively faith in Christ none can be saved: I answer, that God accepts the desire to beleue for lively faith, in the time of temptation, and in the time of our first conversion, as I haue said. Put case, a man that neuer yet repented falls into some grievous sickness, and then beginnes to be touched in conscience for his sinnes, and to be truly humbled: hereupon he is exhorted to beleue his owne reconciliation with God in Christ, and the pardon of his owne sinnes. And as he is exhorted, so he endeauoureth according to the measure of grace receiued, to beleue: yet after much striving he cannot resolve himselfe, that he doth distinctly and certainly beleue the pardon of his owne sinnes: onely this he can say, that he doth heartily desire to beleue; that he witheth above all things in the world: and he esteemes all things as dung for Christ: and thus he dies. I demaund now, what shall we say of him? surely, we may say nothing, but that he is the child of God, and is vndoubtedly saved. For howsoever it were an happy thing if men could come to that fulnesse of faith which was in Abraham, and many ser-

uants of God: yet certen it is, that God in sundry cases accepts of this desire to beleue, for true faith indeede. And looke as it is in nature, so is it in grace: in nature some die when they are children, some in old age, and some in full strength, and yet all die men: so againe, some die babes in Christ, some of more perfect faith, and yet the weakest hauing the seedes of grace, is the child of God, and faith in his infancie is faith. All this while, it must be remembred I say not, there is a true faith without all apprehension, but without a distinct apprehension. for some space of time, for this very desire by faith to apprehend Christ and his merits, is a kinde of apprehension. And thus we see the kinde of simplicitie or infolded faith.

But this doctrine is to be learned for two causes: first of all it serues to rectifie the consciences of weake ones, that they be not deceived touching their estate. For if we thinke that no faith can saue, but a full perswasion, such as the faith of *Abraham* was, many truly bearing the name of Christ must be put out of the role of the children of God. We are therefore to know that there is a growth in grace, as in nature, and there be degrees and degrees of true faith, and the least of them all is this infolded faith. This in effect

in the doctrine of master *Calvin*: that, when *1m. l. 3, c. 2.*  
 we beginne by faith to know somewhat, and *9.5.*  
 haue a desire to learne more, this may bee  
 termed an vnexpressed faith. Secondly,  
 this point of doctrine serues to rectifie, and  
 in part to expound sundrie Catechismes, in  
 that they seeme to propound faith vnto  
 men at so high a reach, as few can attaine vnto  
 its defining it to be a certaine and full per-  
 suasion of Gods loue and fauour in Christ;  
 whereas, though euery faith bee for his na-  
 ture a certaine perswasion, yet onely the  
 strong faith is the full perswasion. There-  
 fore faith is not onely in generall termes  
 to be defined, but also the degrees and mea-  
 sures thereof are to bee expounded, that  
 weak ones to their comfort may be true-  
 ly informed of their estate. And though  
 we teach there is a kinde of *implicite* faith,  
 which is the beginning of true and lively  
 faith: yet none must hereupon take an oc-  
 casion to content themselues therewith, but  
 labour to increase and goe on from faith to  
 faith: and so indeede will euery one doe  
 that hath any beginning of true faith, bee  
 they neuer so little. And hee which thinkes  
 he hath a desire to beleue, and contentes  
 himselfe therewith: hath indeede no true  
 desire to beleue.



*The difference.*

The pillars of the Romish Church lay downe this ground: that faith in his owne nature, is not a knowledge of things to be beleued; but a reuerent assent vnto them, whether they bee knowne or vnknowne. Hereupon they build: that if a man know some necessarie points of religion, as the doctrine of the godhead, of the Trinitie, of Christs incarnation, and of our redemption, &c. it is needlesse to know the rest by a particular or distinct knowledge, and it sufficeth to giue his consent to the Church, and to beleue as the pastors beleue. Beholde a ruinous building vpon a rotten foundation: for faith containes a knowledge of things to be beleued, and knowledge is of the nature of faith: and nothing is beleued, that is not knowne. Isa. 53. 11. *The knowledge of my righteous seruant shall iustifie many:* and Ioh. 17. 3. *This is eternal life, to know the eternall God, and whome thou hast sent Iesus Christ.* In these places, by knowledge is meant faith grounded vpon knowledge, whereby we know and are assured that Christ and his benefits belong vnto vs. Secondly, this kinde of assent is the mother of ignorance. For when men shall be taught, that for sundrie points of religion they may beleue as the Church beleues:

lectures: (s) that the studie of the Scriptures is not to be required of them: yea that to their good they may be barred the reading of them, so be it they know some principall things contained in the articles of faith, that  
 (b) common beleeuers are not bound expressly to beleue all the articles of the Apostles Creede: (c) that it sufficeth them to beleue the articles by an implicite faith: by beleeuing as the Church beleueth, few or none will haue care to profit in knowledge. And yet Gods commaundement is, that we should grow in knowledge, and that his word should dwell plenteously in vs, Col. 3. 16. Againe, the Papists say, that the deuotion of the ignorant, is often seruice better accepted then that which is done vpon knowledge. Such (say they) as pray in latine, pray with a great consolation of spirit, with a little tediousnesse, with a great deuotion and affection, and oftentimes more then the other, and alwaies more then any schismaticke or hereticke in his own language. To conclude, they teach that some articles of faith are believed generally of the whole Church, only by a simple or implicite faith, which afterward by the Authority of a generall Councell are propounded to be beleued of the Church by expresse faith. *Roffensis* against *Luther* gives an

<sup>b</sup> Bona vent  
Durand.

<sup>c</sup> Bannes 2  
q. 2. art. 7.

ascribes  
this opini-  
on to Gul.

Parisiensis,  
and to Alti-  
fiodoranis

Rhem. Test  
on 1. Cor. 14

Molan.  
tract. 5. c.  
30. con. 12

Contra. as. an example of this, when he confesseth that  
 fer. Luc. ar. Purgatorie was little knowne at the first, but  
 8. was made knowne partly by scripture, and  
 partly by revelation in processe of time.  
 This implicite faith touching articles of re-  
 ligious we reiect; holding that all things con-  
 cerning faith and manners, necellario to sal-  
 uation, are plainly expressed in Scripture,  
 and accordingly to be beleueed.

## The seauenteenth point. Of Purgatorie.

*Our consent.*

**W**E holde a Christian Purgatorie, ac-  
 cording as the word of God hath set  
 downe the same vnto vs: & first of all by this  
 Purgatorie we vnderstand the afflictions of  
 Gods children here on earth, Ierem. 3. The  
 people afflicted say, *Thou hast sent a fire into*  
*our bones.* Psal. 65. 12. *Wee haue gone through*  
*water and fire,* Mal. 3. 3. The children of Le-  
 ui must be purified in a purging fire of afflicti-  
 on, 1 Pet. 1. 7. afflictions are called *the fire*  
*trials*, whereby men are cleansed from their  
 corruptions, as gold from the dross by the  
 fire.

fire. Secondly, the blood of Christ is a Purgatorie of our finnes, 1. Ioh. 1. 7. *Christ's blood purgeth vs from all our finnes.* Heb. 9. 14. *It purgeth our consciences from dead workes.* And Christ baptizeth with the holy Ghost and with fire: because our inward washing is by the blood of Christ: and the holy Ghost is as fire to consume and abolish the inward corruption of nature. To this effect saith Origen. *Without doubt, we shall feele the unquenchable fire, unlesse wee shall now increate the Lord to send downe from heaven a purgatorie fire vnto vs, whereby worldly desires may be utterly consumed in our mindes.* August. *Suppose the mercie of God is the purgatorie.* in Leuit. lib. 9. apud Cyril.

## The difference or dissent.

Wee differ from the Papists touching purgatorie in two things. And first of all, for the place. They holde it to be a part of hell into which an entrance is made onely after this life: we for our parts denie it, as hauing no warrant in the word of God: which mentioneth onely two places for men after this life, heauen and hell, with the two folde condition thereof, ioy and torment, *Luc. 16. 25, 26. Iob. 3. 36. Apoclyp. 22. 14, 15.* and

and 21. 7. 8. *Mat. 8. 11.* Nay we finde the contrarie, *Reu. 14. 13.* they that die in the Lord are said to rest from their labours: which cannot be true, if any of them go to purgatorie. And to cut off all cauits: it is further said, *then workes*, that is, the reward of their workes, follow them, even at the heeles, as an Acoluth or servant doth his master. *Augustine* saith well, *After this life there remaines no compunction or satisfaction.* And, *Here is all remission of sinne*: here be temptations that mooue vs to sinne: lastly, here is the euill from which we desire to be deliuered: but there is none of all these. And, *Wee are not here without sinne*, but wee shall goe hence without sinne. *Cyril* saith, *They which are once dead can ad nothing to the things which they haue done*, but shall remaine as they were left, and wait for the time of the last iudgement. *Chrysost.* *After the ende of this life, there be no occasion of merit.*

Secondly, wee differ from them touching meanes of Purgation. They say, that men are purged by suffering of paines in Purgatorie, whereby they satisfie for their veniall sinnes, and for the temporall punishment of their mortall sinnes. We teach the contrary, holding that nothing can free vs from the least punishment of the smallest sinne, but the sufferings of Christ: but to this I oppose

one

one text of Scripture, *Heb. 1. 3.* where it is said, that *Christ hath purged our finnes* by himselfe; where the last clause cuts the throat of all humane satisfactions and merits: and it giueth vs to vnderstand, that whatsoever thing purgeth vs from our finnes, is not to bee found in vs but in Christ alone: otherwise it should haue bin said, that Christ purgeth the finnes of men by themselves, as well as by himselfe: and hee should merit by his death, that we should become our owne Sauiours in part.

To this place I may wel referre praier for the dead: of which I will propound two conclusions affirmatiue, and one negatiue. *Conclusion. 1.* We holde that Christian charitie is to extend it selfe to the very dead: and it must shew it selfe in their honest buriall, in the preservation of their good names, in the helpe and reliefe of their posteritie, as time and occasion shall bee offered, *Ruth. 1. 8. Ioh. 19. 23.*

*II. Conclusion.* We pray further in generall manner for the faithfull departed, that God would hasten their ioyfull resurrection, and the full accomplishment of their happines, both for the bodie & soule: and thus much make in saying, *Thy kingdome come*, that is, not onely the kingdome of grace, but also the



the kingdome of glorie in heauen. Thus far we come: but neerer the gates of Babylon we dare not approach.

*III. Conclus.* To pray for particular men depatted, and to pray for their deliuerance out of Purgatorie, we thinke it vnlawfull: because wee haue neither promise nor commaundement so to doe.

## *The eighteenth point. Of the supremacie in causes Ecclesiasticall.*

*Our Consent.*

**T**ouching the point of Supremacie Ecclesiasticall, I will set downe how neere we may come to the Romane Church in two conclusions. *Conclus. 1.* For the founding of the primitiue Church, the ministerie of the word was distinguished by degrees not onely of order, but also of power, and Peter was called to the highest degree. Eph. 4. 11. Christ ascended vp on high and gaue gifts vnto him, for the good of his Church: as some to be Apostles, some Prophets, some Euangelists, some Pastours and Doctours. Now, howsoeuer one Apostle, be nor aboue an other, nor one Euangelist aboue another, nor one Pastour aboue another:

another: yet an Apostle was above an Evangelist, and an Evangelist above all Pastours and teachers. And *Peter* was by calling an Apostle, and therefore above all Evangelists and Pastours: having the highest room in the ministry of the new Testament, both for order and authority.

*Conclus. II.* Among the twelve Apostles *Peter* had a threefold privilege or prerogative. I. The prerogative of authority. II. Of primacie. III. Of principalitie. For the first, by the privilege of authority, I meane a preheminance in regard of estimation, whereby he was had in reuerence above the rest of the twelve Apostles: for *Cephas* with *James* and *John* are called pillars, and seemed to be great. Gal. 2. 6. 9. Again he had the preheminance of primacie, because he was the first named, as the foreman of the quest. Matth. 10. 2. *The name of the twelve Apostles are these, the first is Simon called Peter.* Thirdly, he had the preheminance of principalitie among the twelve: because in regard of the measure of grace, he excelled the rest: for when Christ asked his disciples whom they said he was; *Peter* as being of greatest ability and zeale answered for them all. Matth. 16. 16. I vse this clause, among the twelve, because *Paul* excelled *Peter* euery

way, in learning, zeale, vnderstanding, as far as *Peter* excelled the rest. And thus neare we come to Popish supremacie.

### *The difference.*

The Church of Rome giues to *Peter* a supremacie vnder Christ aboue all causes and persons: that is, full power to gouerne and order the Catholike Church vpon the whole earth both for doctrine and regiment. This supremacie stands (as they teach) in a power, or, iudgement, to determine of the true sense of all places of Scripture; to determine all causes of faith; to assemble generall counsels; to ratifie the decrees of the said counsels; to excommunicate any man vpon earth, that liues within the Church, euen Princes and nations: properly to absolve & forgiue sins, to decide causes brought to him by appeal from all parts of the earth; lastly, to make lawes that shall bind the conscience. This fulnes of power with one consent is ascribed to *Peter*, and the Bishops of Rome that follow him in a supposed succession. Now we hold on the contrarie, that neither *Peter*, nor any Bishop of Rome hath any supremacy ouer the Catholike Church: but that all supremacie vnder Christ, is pertaining

taining to Kinges and Princes within their dominions. And that this our doctrine is good, and theirs false and forged, I will make it manifest by sundry reasons.

I. Christ must be considered of vs as a King two waies. First, as he is God: and so is he an absolute King ouer all things in heauen and earth, with the Father and the holy Ghost by the right of creation. Secondly, he is a king as he is redeemer of mankind: and by the right of redemption he is a soveraign King ouer the whole Church, and that in speciall manner. Now as Christ is God with the Father and the holy Ghost, he hath his deputies on earth to gouerne the world: as namely Kinges and Princes, who are therefore in scripture called *gods*. But as Christ is Mediatour, and consequently a king ouer his redeemed ones, he hath neither fellow, nor deputie. No fellow: for then he should be an imperfect mediatour. No deputie: for no creature is capable of this office to doe in the roome and stead of Christ, that which he himselfe doth: because euery worke of the Mediatour is a compound worke, arising of the effects of two natures concurring in one and the same action, namely, the Godhead and the manhood: and therefore to the effecting of the said worke there is required an

infinite power, which farre exceeds the strength of any created nature. Againe, *Heb. 7. 24* Christ is said to haue a priesthood which cannot passe from his person to any other: whence it followes, that neither his kingly nor his Propheticall office can passe from him to any creature, either in whole or in part; because the three offices of mediation in this regard be equall. Nay, it is a needlesse thing for Christ to haue a deputie, to put in exequution any part of his mediaturshippe; considering a deputie onely serueth to supplie the absence of the principall: whereas Christ is alwayes present with his Church by his word and spirit: for where two or three be gathered together in his name, he is in the midst among them. It may be said, that the ministers in the worke of the ministerie are deputies of Christ. I answer, that they are no deputies but active instruments. For in the preaching of the word there be two actions: the first, is the uttering or propounding of it to the eare: the second is, the inward operation of the holy Ghost in the heart: which indeede is the principall, and belongs to Christ alone; the action of speaking in the minister beeing onely instrumentall. Thus likewise the Church of God in cutting off any member by

by excommunication, is no more but an instrument performing a ministry in the name of Christ, and that is to reſiſte and pronounce whome Chriſt himſelfe hath cut off from the kingdome of heauen: whome he alſo will haue for this cauſe, to be ſeuered from the companie of his owne people till he repent. And ſo it is in all Eccleſiaſticall actions. Chriſt hath no deputie, but onely inſtruments: whole entire action beeing perſonall in reſpect of Chriſt. This one concluſion ouerthrowes not onely the Popes Supremacie, but alſo many other points of poperie.

Reason II. All the Apoſtles in regard of power and authority were equall: for the commiſſion Apoſtolicall both for right and exequution, was giuen equally to them all, as the very words import: Matth. 28. 19. *Go teach all nations, baptizing them, &c.* and the promiſe, *I will giue to thee the keyes of the kingdome of heauen:* is not priuate to Peter, but is made in his perſon to the reſt, according as his confeſſion was in the name of the reſt. Thus ſaith Theophylact, *They haue the power of committing and binding that receiue the gift of* in Mar. *a biſhoppe as Peter.* And Ambr. ſaith, *What is ſaid to Peter, is ſaid to the Apoſtles.* Therefore in Pſal. 3. *Peter had no ſupremacie ouer the reſt*



of the Apostles in respect of right to the commission: which, they say belonged to him onely, and the execution thereof to the rest. But let all be graunted, that *Peter* was in commission aboue the rest, for the time of his life; yet hence may not any superiority be gathered for the Bishops of Rome: because the authority of the Apostles were personall, & consequently ceased with them, without being conuied to any other: because the Lord did not vouchsafe the like honour to any after thē. For first of all, it was the priuiledge of the Apostles to be called immediatly, and to see the Lord Iesus. Secondly, they had power to giue the gift of the holy Ghost by the imposition of hands. Thirdly, they had such a measure of the assistance of the spirit, that in their publike sermons, and in writing of the word, they could not erre: and these things were all denied to those that followed after them. And that their authority ceased in their persons, it stands with reason also. because it was giuen in so ample a manner for the founding of the Church of the new Testament: which being once founded, it was needfull only that there should be pastors & teachers for the building of it vp, vnto the end of the world.

Reason III. When the sonnes of Ze-

bedeus

hedens sued vnto Christ for the greatest  
 roomes of honour in his kingdome (deem-  
 ing he should be an earthly king) Christ  
 answers them againe, *ye know that the Lords of  
 the Gentiles haue dominion, and they that are  
 great, exercise authority ouer them: but it shall  
 not be so with you.* Bernard applieth these very  
 words to Pope Eugenius on this manner. *It is  
 plaine faith he, that here dominion is forbidden  
 the Apostles. Goe to them: dare if you will, to take  
 upon you ruling an Apostleship, or in your Apostleship  
 rule or dominion: if you will haue both alike,  
 you shall loose both. Otherwise you must not thinke  
 your selfe exempted from the number of them, of  
 whome the Lord complaineth thus: they had  
 reigned but not of me: they haue beene, but I haue  
 not knowne them.*

De consi-  
 der. ad Eu

8:

Reason IV. Eph. 4. mention is made of  
 gifts which Christ gaue to his Church after  
 his ascension, whereby some were Apostles,  
 some Prophets, some Euangelists, some pa-  
 stours and teachers. Now if there had beene  
 an office in which men as deputies of Christ  
 should haue gouerned the whole Church to  
 the end of the world, the calling might here  
 haue beene named fitly with a gift thereto  
 pertaining; and Paul (no doubt) would not  
 here haue concealed it, where he mentioneth  
 callings of lesser importance.

Reason V. The Popes supremacie was iudged by sentences of Scripture, and condemned long before it was manifest in the world: the spirit of Prophesie foreseeing and foretelling the state of things to come. 2. Thess. 2. v. 3, 4. *The man of sinne* [ which is that Antichrist ] *shall exalt himselfe above all that is called God, &c.* Now this whole chapter with all the circumstances thereof, most fitly agrees to the sea of Rome and the Head thereof: and the thing which then staied the reuealing of the man of sinne, vers. 6. is of most expounded to be the Romane Emperour. I will allcadge one testimony in the roome of many. *Chrysostome* saith on this place, *As long as the Empire shall be had in awe, no man shall straitly submit himselfe to Antichrist: but after that the Empire shall be dissolued, Antichrist shall invade the state of the Empire standing voide: and shall labour to pull vnto himselfe the Empire both of man and God.* And this we finde now in experience to be true: for the Sea of Rome neuer flourished, till the Empire decayed, and the seat thereof was remooued from the citie of Rome. Again, *Reu. 13.* mention is made of two beasts, one coming out of the sea, whome the Papists confesse to be the Heathenish Romane Emperour: the second, coming out of the

the earth; which doth all that the first beast could doe before him: and this fittely agreeth to the Popes of Rome, who doe and haue done all things that the Emperour did or could doe, and that in his very sight.

Reason VI. The iudgement of the ancient Church. Cyprian saith, Doubtlesse the same were the rest of the Apostles that Peter was: endued with equall fellowshippe both of honour and of power; but a beginning is made of vni- tie, that the Church may appeare to be one. Gre- gorie saith, If one be called vniuersall Bishop, the vniuersall Church goeth to decay. And cap. 144. I say boldly, that whosoener calleth or desireth to call himselfe vniuersall priest, in his pride is a fore-runner of Antichrist. And, Beholde, in the preface of the Epistle which ye directed vnto mee, you caused to bee set a prowde title, calling mee vniuersall Pope. Bernard. Consider that thou art not a lord of Bi- shops, but one of them. Churches are maimed, in that the Romane Bishop draweth all power to himselfe. Againe, Gregorie himselfe beeing Pope saith to the Emperour, I which am sub- lect to your commaundement—, haue euery way discharged that which was due, in that I haue performed mine allegiance to the Empe- tour, and haue not concealed what I thought

De simpli-  
cit. Prælat.

In Registu-  
lib. 6. c. 11.

Lib. 7. c. 3.

ad Eugen-  
lib. 3.

C. de capt.  
dist. 10.

on Gods behalfe. And Pope Leo the fourth after Gregorie 200. yeares, acknowledged the Emperour *Lotharius* for his *soveraigne Prince*, and professed obedience without gainsaying to his Imperiall commaundements.

Alen  
booke of  
priesthood.

To conclude, whereas they say, that there is a double head of the Church, one imperial which is Christ alone, the other ministeriall, which is the Pope, governing the whole Church vnder Christ. I answer, this distinction robbeth Christ of his honour, because in setting vp their ministeriall head, they are faine to borrow of Christ things proper vnto him, as the priuiledge to forgive sinnes (&) properly, and the power to gouerne the whole earth, by making of lawes that shall as truly binde the conscience as the lawes of God, &c.

## *The nineteenth point. Of the efficacie of the Sacraments.*

*Our consent.*

**C**onclusion I. Wee teach and belecue that the Sacraments are signes to represent Christ with his benefits vnto vs.

**Conclus. II.** We teach further, that the  
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raments are indeede instruments, where-  
God offereth and giueth the foresaid be-  
fits vnto vs. Thus farre we consent with  
the Romane Church.

## *The difference.*

The difference betweene vs stands in sun-  
drie points. First of all, the best learned a-  
mong them teach, that Sacraments are *phi-  
sicall instruments*, that is, true and proper in-  
strumentall causes, hauing force and effica-  
cie in them to produce and giue grace. They  
use to expresse their meaning by these com-  
parisons. When the scriuener takes the pen  
into his hand and writes, the action of writ-  
ting comes from the penne, mooued by the  
hand of the writer: and in cutting of wood  
or stone, the diuision comes from the sawe,  
mooued by the hand of the workeman: euen  
so the grace (say they) that is giuen by God,  
is conferred by the Sacrament it selfe. Now  
we for our parts holde, that Sacraments are  
not phisicall, but meere voluntarie instru-  
ments. Voluntarie, because it is the will and  
appointment of God, to use them as certen  
outward meanes of grace. Instruments, be-  
cause when we use them aright according to  
the institution, God then answerably con-  
ferres

Bellarmin.  
de Sacr. l.  
2. c. 11.



ferres grace from himselfe. In this respect  
only take we them for instruments, and no  
otherwise.

The second difference is this: They teach  
that the very action of the Minister dispens-  
ing the Sacrament, as it is a *worke done*, giues  
grace immediatly, if the partie be prepared:  
and the very washing or sprinkling of water  
in baptisme, and the giuing of bread in the  
Lords supper: euen as the orderly moouing  
of the pen vpon the paper by the hand of  
the writer causeth writing. Wee holde the  
contrarie: namely, that no action in the dis-  
pensation of a Sacrament conferrith grace  
as it is a worke done, that is, by the efficacie  
and force of the very sacramentall action it  
selfe; though ordained of God: but for two  
other waies. First by the signification there-  
of: For God testifies vnto vs his will & good  
pleasure, partly by the word of promise, and  
partly by the Sacrament: the signes repre-  
senting to the eies that which the word doth  
to the eares: beeing also types and certen i-  
mages of the very same things, that are pro-  
mised in the word and no other. Yea the e-  
lements are not generall and confused, but  
particular signes to the severall commu-  
nicants, and by the vertues of Institutions:  
for when the faithfull receiue the signes  
from

from God by the hand of the Minister, it  
is as much as if God himselfe with his  
owne mouth should speake vnto them seue-  
rally, and by name promise to them re-  
mission of sinnes. And things said to men  
particularly, doe more affect and more take  
away doubting, then if they were generally  
spoken to an whole companie. Therefore  
signes of graces are as it were an applying  
and binding of the promise of salvation to  
every particular beleeuers; and by this means  
the oftner they are receiued, the more they  
helpe our infirmitie, and confirme our as-  
surance of mercie.

Againe, the Sacrament conferres grace,  
in that the signe thereof confirms faith as a  
pledge, by reason it hath a promise annexed  
to it. For when God commaunds vs to re-  
ceiue the signes in faith, and withall promi-  
seth to the receiuers to giue the thing signi-  
fied, he bindes himselfe as it were in bondes  
vnto vs, to stand to his owne word; euen as  
men bind themselves in obligations putting  
to their hands and seales, so as they cannot  
goe backe. And when the signes are thus v-  
sed as pledges, and that often: they greatly  
increase the grace of God: as a token sent  
from one friend to another, renews and  
confirms the perswasion of loue.

These

These are the two principall waies where-  
by the sacraments are said to conferre grace,  
namely, in respect of their significacion, and  
as they are pledges of Gods fauour vnto vs.  
And the very point here to be considered is,  
in what order and manner they confirme.  
And the manner is this: The signes and vi-  
sible elements affect the senses outward and  
inward: the senses convey their object to the  
mind: the mind directed by the holy Ghost  
reasoneth on this manner, out of the promise  
annexed to the Sacrament. Hee that vseth  
the elements aright, shall receiue grace there-  
by: but I vse the elements aright in faith &  
repentance, saith the minde of the beleeu-  
er: therefore shall I receiue from God increase  
of grace. Thus then, faith is confirmed not  
by the worke done, but by a kinde of reason-  
ing caused in the minde, the argument or  
proofe whereof is borrowed from the ele-  
ments, beeing signes and pledges of Gods  
mercie.

The third difference. The Papists teach  
that in the Sacrament by the work done, the  
very grace of iustification is conferred. Wee  
say no: because a man of yeares must first be-  
leeue and bee iustified, before hee can bee a  
meete partaker of any Sacrament. And the  
grace that is conferred, is onely the increase  
of

of our faith, hope, sanctification, &c.

## Our reasons.

Reason I. The word preached and the Sacraments differ in the manner of giuing Christ and his benefits vnto vs: because in the word the spirit of God, teacheth vs by a voice conuained to the minde by the bodily eares: but in the Sacraments annexed to the word, by certaine sensible and bodily signes viewed by the eye. (o) Sacraments are nothing but visible words and promises. Otherwise for the giuing itself they differ not. Christ himselfe saith, that in the very word, *eat* his owne flesh, which he was to giue for the life of the world: and what can be said more of the Lords supper? *Augustine* saith, that *believers* are partakers of the bodie and blood of Christ in baptism. And *Hierome* to *Edibia*, that in baptism we eate and drinke the bodie and blood of Christ. If thus much may be said of baptism, why may it not also be said of the word preached? Again, *Hierome* vpon *Ecclesia*. 1. 1. saith, *It is profitable to be filled with the body of Christ, and drinke his blood, not onely in myste- rie, but in knowledge of holy Scripture.* Now vpon this it followes, that seeing the worke done in the word preached conferres not

o Aug. lib.  
19 contra  
Faust. c. 16.

Serm. ad  
infant ad  
altar de  
Sacr.

Cap. 3.

grace,

grace, neither doth the worke done in the Sacrament conferre any grace.

Reason II. Mat. 3. 11. *I baptize you with water to repentance: but hee that commeth after me is stronger then I, -- he shall baptize you with the holy Ghost and with fire.* Hence it is manifest, that grace in the Sacrament proceedes not from any action in the Sacrament: for *Iohn*, though he doe not disioyne himselfe & his action from Christ, and the action of the spirit: yet doth he distinguish them plainly in number, persons, and effect. To this purpose *Paul*, who had said of the Galatians, that hee trauailed of them, and begat them 1. Cor. 7. 3. by the Gospel, saith of himselfe that *he is not anything*, not onely as he was a man, but as he was a faithfull Apostle: thereby excluding the whole Euangelicall ministerie, whereof the Sacrament is a part, from the least part of diuine operation, or, efficacie in conferring of grace.

Reason III. The blessed Angels, nay the very flesh of the sonne of God, hath not any quickning vertue from it selfe: but al this efficacie or vertue is in, and from the godhead of the sonne: who, by meanes of the flesh apprehended by faith, deriueth heauenly and spirituall life from himselfe to the members. Now if there be no efficacie in the flesh

flesh of Christ, but by reason of the hypostaticall vnion; how shall bodily actions about bodily elements conferre grace immediately.

Reason I V. *Paul, Rom. 4* stands much vpon this, to prooue that iustification by faith is not conferred by the sacraments. And from the circumstance of time, he gathereth that *Abraham* was first iustified, and then afterward receiued circumcision the signe and scale of his righteousness. Now we know that the generall condition of all Sacraments is one & the same, and that baptism succeeded circumcision. And what can be more plain then the example of *Corinthians*, *1 Cor. 10*: who before *Peter* came vnto them had the commendation of the feare of God; and was indued with the spirit of prayer: and afterward when *Peter* by preaching opened more fully the way of the Lord, he and the rest receiued the holy Ghost. And after all this they were baptized. Now if they receiued the holy Ghost before baptism, then they receiued remission of sinnes; and were iustified before baptism.

Reason The iudgment of the Church Basil: If there be any grace in the water, it is Lib. de Sp; from the virtue of the water, but not from the presan. c. 15, ence of the spirit. Hieron. saith, *Margaret* EA 44

S

water in



water, but God giues the holy Ghost. August.  
 faith, water toucheth the bodie and washeth the  
 heart: but he shewes his meaning els where.  
 tract. 6. in *There is one water* (saith he) *of the sacrament,*  
 pist. loh. *another of the Spirit the water of the sacrament*  
*is visible, the water of the Spirit invisible. That*  
*washeth the bodie, and signifieth what is done*  
*in the soule: by this the soule is purged and hea-*  
*led.*  
 b. *Object.* Remission of finnes, regenerati-  
 on, & saluation is ascribed to the sacrament  
 of baptisme, *Act. 22. 21. Eph. 5. Gal. 3. 27.*  
*Tit. 2. Answ.* Saluation and remission of  
 finnes is ascribed to baptisme, and the Lords  
 supper, as to the word; which is the power of  
 God to saluation to al that beleeue: and this,  
 as they are instruments of the holy Ghost  
 to signifie, seale, and exhibit to the beleeuing  
 minde the foresaid benefits: but in deede the  
 proper instrument whereby saluation is ap-  
 prehended, is faith, and sacraments are but  
 proppes of faith furthering saluation two  
 waies: first, because by their signification  
 they helpe to nourish and professe faith: se-  
 condly, because they seale grace and saluation  
 on vs, as yea God giues grace and saluation  
 when we vse them well: so be it, we beleeue  
 the word of promise made to the sacrament,  
 whereof also they are scales. And thus we

keepe

keepe the middle way, neither giving too much, nor too little to the sacraments.

## The XX. point: Of saving faith: or, the way to life.

*Our consent.*

*Conclus. I.* They teach it to be the propriety of faith, to beleue the whole word of God, and especially the redemption of mankind by Christ.

*Conclus. II.* They avouch, that they beleue and looke to be saved by Christ and by Christ alone, and by the meere mercie of God in Christ.

*Conclus. III.* Thirdly, the most learned among them hold and confesse, that the obedience of Christ is imputed vnto them for the satisfaction of the law, and for their reconciliation with God.

*Conclus. IV.* They avouch, that they put their whole trust and confidence in Christ, and in the meere mercie of God, for their salvation.

*Conclus. V.* Lastly, they hold that every man must apply the promise of life ever-

lasting by Christ, vnto himselfe: and this they graunt we are bound to doe. And in these five points doe they and we agree, at least in shew of words.

By the touching of these five Conclusions, Papists may easily escape the hands of many Magistrates. And vntil the mystery of Popish doctrine be well knowne, any common man may easily be deceiued, and take such for good protestants that are but popish priests. To this end therefore that we may the better discern their guile, I will shew wherein they faile in each of their conclusions, and wherein they differ from vs.

### *The difference*

Touching the first conclusion, they beleeue indeede all the written word of God, and more then all: for they also beleeue the bookes Apocryphal, which antiquity for many hundred yeares hath excluded from the canon: yea they beleeue vnto written traditions receiued (as they say) from Councils, the writings of the Fathers, and the determinations of the Church: making them also of equall credit with the written word of God, giuen by inspiration of the spirit. Now we for our parts despise not the Apocrypha,

namely the bookes of the Maccabees, Ecclesiasticus, and the rest, but we reuerence them in all convenient manner, preferring them before any other bookes of men, in that they haue beene approoued by an vniuersall consent of the Church: yet we thinke them not meete to be receiued into the Canon of holy Scripture, and therefore not to be beleened, but as they are consenting with the written word. And for this our doing we haue direction from *Arhanasius*, *Origen*, *Hierome*, and the Councell of *Laodicea*. As for unwritten Traditions they come not within the compasse of our faith, neither can they: because they come vnto vs by the hands of men, that may deceiue & be deceiued. And we hold and beleue, that the right Canon of the bookes of the old & new Testament, containes in it sufficient direction for the Church of God to life everlasting, both for faith and manners. Here then is the point of difference, that they make the object of faith larger then it should be, or can be: and we keepe our selues to the written word, beleeuing nothing to saluation out of it.

In the second conclusion, touching saluation by Christ alone, there is a manifest difference, because they craftily include and touch  
how

their owne works vnder the name of Christ.  
 For (say they) workes done by men regenerate,  
 are not their owne, but Christs in them,  
 and as they are the workes of Christ, they  
 saue, and no otherwise. But we for our parts  
 looke to be saued onely by such worker as  
 Christ himselfe did in his owne person: and  
 not by any worke at all done by him in vs.  
 For all workes done, are in the matter of iu-  
 stification and saluation, opposed to the  
 grace of Christ: Rom. 11. 6. Election is of  
 grace not of workes: if it be of workes, it is no  
 more of grace. Againie whereas they teach  
 that we are saued by the workes of Christ,  
 which he worketh in vs, and maketh vs to  
 worke, it is flate against the word. For Paul  
 saith, We are not saued by such workes as God  
 hath ordained that men regenerate should walke  
 in Eph. 2. 26. And he saith farther, that he con-  
 uerted all things euen after his conversion to  
 vniuersum, that he might be found in Christ, not ha-  
 uing his owne righteousnesse which is of the law,  
 Phil. 3. 8. Againie Heb. 11. 5. Christ washed a-  
 way our sinnes by himselfe: which last words ex-  
 clude the merit of all workes done by Christ  
 within man. Thus indeede the Papists ouer-  
 turne all that which in word they seeme to  
 hold touching their iustification and salua-  
 on. Wee confesse with them that good  
 workes

workes in vs are the workes of Christ: yet  
are they not Christs alone, but ours also, in  
that they proceede from Christ by the  
minde and will of man: as water from the  
fountaine by the channel. And looke as the  
channel defiled, defiles the water, that is  
without defilement in the fountaine: even so  
the minde and will of man defiled by the  
remnants of sinne, defile the workes which  
as they come from Christ, are vndefiled.  
Hence it is that the workes of grace which we  
doe by Christ, or, Christ in vs, are defectiue:  
and must be seuered from Christ in the act  
of iustification, or, saluation.

The third conclusion is touching the im-  
putation of Christs obedience, which sense  
of the most learned among them acknow-  
ledge: and the difference betwene vs stand  
in this manner. They hold that Christs o-  
bedience is imputed onely to make satisfac-  
tion for sinne, and not to iustifie vs before  
God. We hold and beleene that the obedi-  
ence of Christ is imputed to vs, euen for our  
righteousnes before God. Paul saith, 1. Cor.  
1. 30. *Christ is made vnto vs of God, wise dome  
righteousnesse, satisfaction, and redemption.*  
Hence I reason thus: If Christ be both our  
satisfaction, and our righteousness, then he  
is not only vnto vs inherent righteousness,



but also righteousness imputed. But he is  
not onely our sanctification (which the Pa-  
pists themselves expound of inherent or ha-  
bituall righteousness) but also our righteous-  
nes: for thus by *Paul* are they distinguished.  
Therefore he is, vnto vs both inherent and  
imputed righteousness. And very reason  
teacheth thus much. For in the end of the  
world at the barre of Gods iudgement, we  
must bring some kinde of righteousness for  
our iustification, that may stand in the ri-  
gour of the law according to which we are to  
be iudged. But our inherent righteousness is  
imperfect and stained with manifold defects  
and shall be as long as we liue in this world,  
as experience tels vs: and consequently it is  
not suitable to the iustice of the law: and if we  
goe out of ourselves we shall finde no right-  
eousnesse seruing for our turnes either in  
men or Angels, that may or can procure our  
absolution before God, and acceptation to  
life euerglasting. We must therefore haue re-  
course to the person of Christ, & his obedi-  
ence imputed vnto vs, must serue not only to  
be a satisfaction to God for all our sinnes,  
but also for our perfect iustification: in that  
God is content to accept of it for our right-  
eousnesse as if it were inherent in vs, or per-  
formed by vs.

Touching the fourth conclusion, they  
holde it the safest & surest course to put their  
trust and confidence in the mercie of God  
alone for their saluation: yet they confesse  
that men may also (e) put their confidence  
in the merit of their owne workes, and in the  
merits also of other men, so it bee in fabric-  
tie. But this doctrine quite marres the con-  
clusion: because by teaching that men are  
to put confidence in the creature, they over-  
turne all confidence in the Creatour. For in  
the very first commandement, wee are  
taught to make choice of the true God for  
our God, which thing wee doe when wee  
give to God our hearts: and wee give our  
hearts to God, when wee put our whole con-  
fidence in him, for the saluation of our  
soules. Now then to put confidence in men,  
or in workes, is to make them our Gods. The  
true and auncient forme of making confes-  
sion was on this manner: *I beleue in God the  
father, in Iesus Christ, & in the holy Ghosts* with-  
out mention making of any confidence in  
workes or creatures: the ancient Church ne-  
uer knew any such confession or confidence:  
Cyprian saith, *He beleueth not in God, who put-  
teth not affiance concerning his saluation in God  
alone.* And indeede the Papists themselves  
when death comes, forsake the confidence

of

lib. h. di. I.  
E. m. 22.  
Ballan. l.  
s. c. 7. de,  
instit.

hol. lo. qu. 2.  
sup. de or.  
to non  
Ancient

De duplici.  
Martyr.

of their merits, and flie to the meere merite  
 of God in Christ. And for a confirmation of  
 this I alleadge the testimonie of one Wil-  
 helm of Colen who writeth thus: There  
 was a booke found in the vestrie of a certen  
 parish of Colen, written in the dutch tongue  
 in the yeare of our Lord 1473. which the  
 Priest vsed in visiting of the sick. And in  
 these questions be found: (1.) Dost thou be-  
 lieue that thou shalt not be saved but by the death  
 of Christ? The sick person answered, Yea. Then  
 it is said vnto him, Go to thee, while breath re-  
 maineth in thee, put thy confidence in thy death as  
 long as thou hast assistance in watching else, commit thy  
 self wholly to this death: with it alone cover thy  
 self: & shut thy selfe in euery part into this death;  
 in euery part praise thy selfe with it: in folde thy  
 selfe in this death. And if the Lord will iudge thee,  
 say I praye, I put the death of our Lord Iesus Christ  
 before me, and thy iudgement, and by no o-  
 ther means I comend with thee. And if he  
 shall say vnto thee, that thou art a sinner, say,  
 Lord the death of my Lord Iesus Christ, I put be-  
 fore me, and my sinnes. If hee shall say vnto  
 thee, that thou hast deserved damnation, say,  
 Lord I appoynt the death of our Lord Iesus Christ  
 before me, and my euill merites, and I offer him  
 worth for the merite which I should haue, and  
 bousetie. If hee shall say, that he is angrie with  
 thee,

Lib. de can-  
 fis cur. B.  
 ad p. 430  
 ch. 7. c. 2.

iii

Supposed  
 to be que-  
 stions of  
 Anselme.

Lib. de can-  
 fis cur. B.  
 ad p. 430  
 ch. 7. c. 2.

Lord, I suppose the death of our Lord Je-  
sus Christ betweene mee and thine anger. Here  
we see, what Papists doe and have done in  
the time of death. And that which they  
holde and practise, when they are dying:  
they should holde and practise every day  
while they are living.

In the last conclusion they teach that we  
must not onely beleue in generall, but also  
apply vnto our selues the promise of life e-  
uerlasting. But they differ from vs in the e-  
uery manner of applying. They teach that the  
promise is to bee applied, not by faith as-  
suring vs of our owne saluation: but onely by  
hope, in likelihood coniecturall. We holde  
that we are bound in dutie to apply the pro-  
mise of life by faith without making doubt  
thereof, and by hope to continue the certai-  
ne after the apprehension made by faith.  
We doe not teach that all and euery man li-  
uing within the precincts of the Church,  
professing the name of Christ, is certen of  
his saluation, and that by faith: but that hee  
ought so to be, & must indeauour to attaine  
thereto. And heere is a great point in the  
mysterie of iniquitie, to be considered: for  
by this vncertain application of the promise  
of saluation, and this wavering hope they o-  
uerturne halfe the doctrine of the Gospell.

For

For it inioyns two things: first to beleue the promises thereof to be true in themselves, secondly to beleue, and by faith to apply them vnto our selues. And this latter part, without which the former is void of comfort, is quire oppositely turned. The reasons which they alleadge against our doctrine, I have answered before: now therefore I let them passe. To conclude, though in coloured terms they seeme to agree with vs in doctrine concerning faith, yet in deede they denie and abolishe the substance thereof, namely, the particular and certain application of Christ crucified and his benefits, vnto our selues. Again, they faile in that they cutte off the principall dutie and office of true saving faith, which is to apprehend and to apply the blessing promised.

## *The XXI. point. Of Repentance.*

*Our consent.* That repentance is the conversion of a sinner. There is a twofold conversion: one inward, and one outward. For

action of God whereby he converteth man  
being as yet vnconverted. Actiue is an ac-  
tion whereby man being once turned of God,  
turneth himselfe: and of this latter must this  
conclusion be vnderstood. For the first con-  
uersion, considering it is a worke of God tur-  
ning vs vnto himselfe, is not the repentance  
whereof the Scripture speaketh so oft; but it  
is called by the name of regeneration: and  
repentance, whereby we being first turned  
of God doe turne our selues, and doe good  
worke, is the fruit thereof.

*Conclusiō 1.* That, repentance standes spe-  
cially for practise, in contrition of heart, con-  
fession of mouth, and satisfaction in worke  
or deede. Touching contrition there be two  
kinds thereof; Legall, and Euangelicall.  
Legall contrition is nothing but a remorse  
of conscience for sinne in regard of his wrath  
and iudgement of God; and it is no grace of  
God at all; nor any part, or cause of repen-  
tance: but onely an occasion thereof; and  
that by the meane of Gods foreknowledge, it  
is the sting of the law, and the very entrance  
into the pit of hell. Euangelicall contrition is,  
when a repentant sinner is grieved for his  
sinner; not so much for feare of hell, or any  
other punishment, as because he hath offen-  
ded and displeased his good and mercifull  
a God.



a God. This contrition is caused by the  
 office of the Gospel, and in the practise of  
 repentance it is alwaies necessarie, and goes  
 before as the beginning thereof. Secondly  
 we holde, and maintaine, that confession is  
 to be made, and that in sundrie respects: first  
 to God, both publikely in the congregati-  
 on, and also priuately in our secret and pri-  
 uate prayers. Secondly to the Church, when  
 any person hath openly offended the con-  
 gregation by any crime, and is therefore ex-  
 communicate. Thirdly, to our private neigh-  
 bour, when we have vpon any occasion of-  
 fended and wronged him. Mat. 5. 23, *If thou  
 bring thy gift to the altar, and there rememberest  
 that thy brother hath ought against thee, go first  
 and be reconciled to him: now reconciliation  
 presupposeth confession.* Lastly, in all true  
 repentance, we holde & acknowledge, there  
 must be satisfaction made, first to God, and  
 that is when we treatate him in our supplica-  
 tions, so accept the death and passion of  
 Christ, as a full, perfect, and sufficient satis-  
 faction for all our sinnes. Secondly, it is to be  
 made vnto the Church, after excommuni-  
 cation for publike offences, and it standeth in  
 duties of humiliation that fitly serue to testi-  
 fy the truth of our repentance. Thirdly, sa-  
 tisfaction is to be made to our neighbour,  
 because

cause if he be wronged, hee must haue re-  
compence and restitution made, *Luk. 3. 8.*  
and there repentance may iustly bee sus-  
pected, where no satisfaction is made, if hee in  
our power.

*Conclus. 111.* That in repentance we are  
to bring forth outward fruites worthy as  
amendment of life: for repentance it selfe  
is in the heart, and therefore must be testifi-  
ed in all manner of good workes: whereof  
the principall is, to indeavour day by day,  
by Gods graces to leave and renounce al  
very sinne, and in all things to doe the will  
of God. And here let it be remembered, that  
we are not patrons of licentiousnesse, and es-  
tablishers of good workes. For though we ex-  
clude them from the act of our iustification  
and salvation, yet we maintaine a profitable  
and necessary vse of them in the life of eu-  
ery Christian man. This vse is threefold, in  
respect of God, of man, of our selues. Weake  
see to bee done, in respect of God, that his  
commandments may be obeyed, *1. Ioh. 5.*  
that his will may bee done, *1. Thoss. 4. 3.*  
that we may shew our selues to bee obedient  
children to God our Father, *1. Pet. 1. 14.* that  
we may shew our selues thankfull for our re-  
demption by Christ, *Tit. 2. 14.* that we might  
not grieve the Spirit of God, *Eph. 4. 30* but  
walk

but walke according to the same, Gal. 5. 22. that God by our good workes may be glorified, Mat. 5. 16. that we may be good followers of God, Eph. 5. 1. Againe, workes are to be done in regard of men: that our neighbour may be helped in worldly things, Luk. 6. 38. that he may be wonne by our example to godlinesse, 1. Pet. 2. 12. that we may prevent in our selves the giving of any offence, 1. Cor. 10. 31. that by doing good, we may stop the mouths of our adversaries. Thirdly, and lastly, they haue vse in respect of our selues: that we may shew our selues to be true creatures, 2. Cor. 5. 12. that we may walke as the children of light, Eph. 5. 8. that we haue some assurance of our faith and of our salvation, 2. Pet. 1. 8. so that we may discern lead and aduocate from faith, 1. Cor. 12. 17. that faith and the gifts of God may be exercised & continued vnto the ende, 2. Tim. 4. 1. that the punishments of those both temporal and eternall may be prevented, Psal. 8. 9. 3. that the reward may be obtained, which God freely in mercie hath promised to men for their good workes, Gal. 6. 9.

*The difference.*  
We dissent not from the Church of Rome  
in

in the doctrine of repentance it selfe, but in the damnable abuses thereof, which are of two sorts, generall and speciall. Generall are those which concerne repentance wholly considered: and they are these. The first is that they place the beginning of repentance partly in themselves, and partly in the holy Ghost, or in the power of their naturall free-will being helped by the holy Ghost: where *Paul* indeede ascribes this worke, wholly unto God, *2 Tim. 2. 15. Proving if God at any time will give them repentance.* And men that are not weake but dead in trespasses and sins, cannot doe any thing, that may further their conversion, though they be helped never so much more then dead men in their graves, can rise from thence. The second abuse is, that they take penance, or rather repentance for that publike discipline and order of correction that was vsed against notorious offenders in the open congregation. For the scripture sets downe but one repentance, and that common to all men without exception: and to be practised in euery part of our liues for the necessarie mortification of sinne: whereas open Ecclesiasticall correction is impartained not to all and euery man without the compasse of the Church, but to them alone that gaue any open offence. The

third abuse is, that they make repentance to be not only a vertue, but also a sacrament: whereas for the space of a thousand yeares after Christ, and upward, it was not reckned among the sacraments: yet it seemes that Lumbard was one of the first that called it a sacrament: and the schoolmen after him disputed of the matter and forme of this sacrament, not able any of them certainly to define what should be the outward element. The fourth abuse is touching the effect and efficacy of repentance, for they make it a meritorious cause of remission of sinnes, and of life eternal, thus, standing against the word of God, Paul saith notably, Rom. 4. 24. *We are justified freely by his grace through the redemption which is in Christ Iesus, whom God hath for us reconciled in his blood.* In these words, the se formes of speech, *redemption in Christ, reconciliation in his blood, by faith, freely by grace*, must be observed and considered, for they shew plainly that no part of satisfaction or redemption is wrought in vs, and by vs: but out of vs onely in the person of Christ. And therefore we esteeme of repentance onely as a fruit of faith and the effect, or efficacy of it, is to testify remission of sinnes, and our reconciliation before God. It will be said, that remission of sinnes, and

life everlasting, are promised to repentance. *Answ.* It is not to the worke of repentance, but to the person which repenteth; and that not for his owne merits or worke of repentance, but for the merits of Christ; which he applieth to himselfe by faith. And thus are we to vnderstand the promises of the Gospel, in which workes are mentioned; presupposing alwaies in them the reconciliation of the person with God; to whom the promise is made. Thus we see wherefore we dissent from the Romane Church touching the doctrine of repentance.

Speciall abuses, doe concerne Contrition, Confession, and Satisfaction. The first abuse concerning contrition is, that they teach it must be sufficient and perfect. They vie now to helpe the matter by a distinction; saying, that the sorrow in contrition, must be in the highest degree in respect of (1.) value and estimation, and not in respect of intention. Yet the opinion of (2.) Adrian was otherwise, that in true repentance a man should be grieved according to all his iniquities. And the Romane Catechisme saith as much, that the sorrow conceived of our finnes must be so great, that none can be conceived to be greater. And we must be contrite in the same manner we love God, and that is with all our heart and strength

appretiation  
intensive.

q. 2. de  
pen. ar. 2.  
& quod. li.  
s. ar. 3.

cap. de. Sa-  
cr. poenit.



in a most vehement sorrow: and that the hatred of sinne must be not onely the greatest, but also most vehement and perfect so as it may exclude all sloth and slacknes. Indee afterwarde it followes, that true contrition may be effectuell though it be imperfect: but how can this stand, if they will not onely commend but also prescribe and auouch, that contrition must be most perfect and vehement. We therefore onely teach, that God requires not so much the measure, as the truth of any grace: and that it is a degree of vnfaigned contrition to be grieved, because we cannot be grieved for our sinnes as we should. The second abuse is, that they ascribe to their contrition the merit of congruie. But this cannot stand with the all sufficient merit of Christ. And an auncient Counsell saith, God imparts vnto vs first of all the fauor and loue of himselfe, no merit going before, that we may faithfully require the sacrament of baptisme, and after baptisme doe the things that please him. And we for our parts hold, that God requies contrition at our hands, not to merit remission of sinnes: but that we may acknowledge our owne vnworthinesse, and be humbled in the sight of God, and distrust all our owne merits: and further, that we may make the more account of the benefits of Christ, whereby

whereby we are receiued into the fauour of God: lastly, that we might more carefully a-  
void all sinnes in time to come, whereby so  
many paines and terrours of conscience are  
procured. And we acknowledge no contriti-  
on at all to be meritorious, saue that of  
Christ, whereby he was broken for our ini-  
quities. The third abuse is, that they make  
imperfect contrition or attrition arising of  
the feare of hell, to be good and profitable:  
and to it they apply the saying of the Pro-  
phet, *The feare of God is the beginning of wise-  
dome.* But seruile feare of it selfe is the fruit of  
the law, which is the ministry of death and  
condemnation: and consequently it is the  
way to eternall destruction, if God leave  
men to themselves: and if it turne to the  
good of any, it is onely by accident, because  
God in mercie makes it to be an occasion  
going before, of grace to giuen: otherwise  
remorse of conscience for sinne is no be-  
ginning of repentance, or the restraine-  
ment of any sinne: but rather is and that pro-  
perly the beginning of vnspeakable hor-  
rours of conscience, and euermlasting death,  
vlesse God shew mercie. And yet this feare  
of punishment, if it be tempered and delated  
with other graces and gifts of God in ho-  
men: it is not vnprofitable: in whome

there is not onely a sorrow for punishment, but also & that much more for the offence. And such a kinde of feare, or, sorrow is commaunded Malac, 1. 6. *If I be a father, where is my feare? if I be a Lord, where is my feare?* And Chrysostome saith, *that the feare of hell in the heart of a iust man is a strong man armed against theues & robbers, to drive them from the house.* And Ambr. saith, *that Martyrs in the time of their sufferings, confirmed themselves against the cruelty of persecuters by setting the feare of hell before their eyes.*

Abuses touching Confession are these. The first is, that they vse a forme of confession of their sinnes vnto God, vttered in an vnknowne language, being therefore foolish and ridiculous, withall requiring the aide and intercession of dead men and such as be absent, whereas, there is but one Mediator betweene God and man, the man Iesus Christ. The second is, that they in practise make confession of their sinnes not onely to God but to the Saints departed: in that they make prayer vnto them, in which they vnder their intercession for the pardon of their sinnes: and this is not onely to match them with God in seeing and knowing the heart, but also to giue a part of his diuine worship vnto them. The third and principall abuse

in, that they haue corrupted Canonick confession by turning it into a private auricular confession: binding all men in conscience by a law made, to confesse all their mortall sinne, with all circumstances that change the kinde of the sinne (as farre as possibly they can remember) once every yeare at the least, and that to a priest, vnlesse it be in the case of extreme necessity. But in the word of God there is no warrant for this confession, nor in the writings of Orthodox antiquity for the space of many hundred yeares after Christ is one of their owne side auoucheth. And the commandement of the holy Ghost, *confesse one for another, and pray one for another,* *James 5. 17.* bindes as well the priest to make confession vnto vs, as any of vs to the priest. And whereas it is said, *Matth. 3. that many were baptised confessing their sinnes:* and *Act. 19. 18. Many that believed came and confessed their workes,* the confession was voluntary and not constrained: it was also generall and not particular of all and every sinne, with the peculiar circumstances thereof. And in this liberty of confession the Church remained 1000. yeares till the Councell of Lateran, in which the law of auricular confession was first enacted: being a notable intencion, to discover the secrets of men, and

Beatus  
Rhenanus  
on Terul.  
lib. de p<sup>ar</sup>  
ais,

Confess. l.  
o. cap. 6.

De dei nat.  
o. 5. tom. 5.  
Rom. x. in  
psal. 50.

to enrich that covetous and ambitious Set,  
with the reueneres of the world: It was not  
knowne to *Augustine* when he said, *What*  
*have I to doe with men that they should heare*  
*my confessions, as though they should heale all*  
*my diseases?* not to *Chrysostome*, when  
he saith, *I doe not compell thee to confesse thy*  
*sinnes to others.* And, *If thou be ashamed to*  
*confesse them to any man, because thou hast*  
*sinned: say them daily in thine owne minde, I doe*  
*not bidde thee confesse them to thy fellow seruant,*  
*that he should mocke thee: confesse them to God*  
*that cureth them.*

The abuse of satisfaction is, that they  
have turned Canonically satisfaction which  
was made to the congregation by open  
offenders, into a satisfaction of the iustice  
of God for the temporall punishment of  
their sinnes. Behold here a most horrible  
prophanation of the whole Gospel and spe-  
cially of the satisfaction of Christ, which of  
it selfe without any supply is sufficient every  
way for the remission both of faule and pu-  
nishment. But of this point I have spoken  
before.

Hitherto I have handled and prooued by  
induction of sundrie particulars, that weare  
to make a separation from the present Church  
of Rome in respect of the foundation and

sub-

substance of true religion. Many more things might bee added to this very purpose, but here I conclude this first point: adding only this one caveat, that wee make separation from the Romane Religion without hatred of the persons that are maintainers of it. Nay we ioyne in affection more with them, then they with vs. They die with vs not for their religion (so) though they deserue it) • Deut. 17 but for the treasons which they intend and enterprise: we are readie to doe the duties of loue vnto them inioyned vs in the word: we reuerence the good gifts of God in many of them; we pray for them, wishing their repentance and eternall saluation.

Now I meane to proccede, and to touch briefly other points of doctrine contained in this portion of Scripture, which I have now in hand. In the second place therefore out of this commaundement, *Go out of her my people,* I gathered that the true Church of God is and hath bin in the present Romane Church; as borne in the heape of chaffe. Though Poperie reigned and overspread the face of the earth for many hundred yeares, yet in the midst thereof, God reserved a people vnto himselfe, that truly worshipped him: and to this effect the holy Ghost saith that the dragon whelketh the



she diuell caused the woman, that is, the  
the Church to flie into the wilderness, where  
he sought to destroy her but could not, and  
*Gen. 12.17.* *As yet remaine a remnant of her seede which*  
*keepe the commandments of God, and haue the*  
*testimonie of Iesus Christ.* Now this which I  
speake of the Church of Rome, cannot bee  
said in like manner of the congregations of  
Turkes and other infidels, that the hidden  
Church of God is preserved among them:  
because there is no meanes of saluation at  
all: whereas the Church of Rome hath the  
Scriptures, though in a strange language;  
and baptisme for the outward forme: which  
helpes God in all ages preserved, that his  
elect might bee gathered out of the midst  
of Babylon. This serues to stop the mouthes  
of Papists, which demaund of vs, where our  
Church was fourescore yeares agoe, before  
the daies of *Luther*: whereby they would in-  
finitize to the world, that our Church and  
religion is growne on new: but they are an-  
swered out of this very text, that our Church  
hath euer bene since the daies of the Apo-  
stles, and that in the very midst of the pa-  
pistie. It hath bin alwaies a Church, and did  
not first begin to be in *Luther*'s time: but one  
yeare began to shew it selfe, as hauing bin  
hidde by an vnitchfull Apostasie, for many  
hundred

hundred yeares together. Againe, wee have here occasion to consider the dealing of God with his owne Church and people. He will have them for externall societie to be mixed with their enemies, and that for speciall purpose: namely, to exercise the humilitie and patience of his few servants. When *Elias* saw Idolatrie spread over all Israel, hee went a part into the wildernes, and in griefe desired to die. And *David* cried out: *It is me that I am constrained to dwell in the street, or to have my habitation in the gates of Kedar.* *Psalm 120. 5.* And *Iosue* must have his righteous soule vexed with seeing and hearing the abominations of *Sodom*.

Thirdly, by this commandement wee are taught, what opinion to have of the present Church of Rome. It is often demanded, whether it be a Church or no, and the answer may hence be formed on this manner: If by this Church be understood a state or regiment of the people whereof the Pope is head: and the members are all such as do acknowledge him to be their head, and do beleave the doctrine established in the Councell of *Trent*, wee take it to be no Church of God. Because *Babylon*, which I have proved to be the Church of Rome is here opposed to the Church or people of God:

God: and because wee are commaunded to  
 come out of it: whereas we may not wholly  
 forsake any people till they forsake Christ.  
 Some wil happely say, the Church of Rome  
 hath the Scriptures and the Sacrament of  
 baptisme. I answer first of all; they haue in-  
 dede the bookes of the holy Scripture a-  
 mong them: but by the rest of their doctrine  
 they ouerthrow the true sense thereof in the  
 foundation, as I haue prooded before. And  
 though they haue the outward forme of  
 baptisme, yet they ouerturne the inward  
 baptisme, which is the substance of all, stan-  
 ding in the iustificacion and sanctification of  
 a sinner. Againe I answer, that they haue  
 the word and baptisme, not for themselves,  
 but for the true Church of God among the:  
 like as the lantern holdeth the candle, not  
 for it selfe, but for others. Secondly it may  
 be and is alleadged, that if the Pope be An-  
 tiechrist, hee then sittes in the temple, that is,  
 the Church of God, and by this meanes the  
 Romane Church shall be the true Church.  
 2<sup>dy</sup> He sits in the temple of God, but marke  
 further how *in God*, that is, not as a mem-  
 ber, but as a manifest vlturper: like as the  
 thiefe sits in the true maids house. For the  
 popish Church and Gods Church are im-  
 gled like chaffe and corne in one heape: and  
 : God the

the Church of Rome may bee said to bee in the Church of God: & the Church of God in the Church of Rome, as we say the wheate is among the chaffe, and the chaffe in the wheate. Againe, he is said to sit in the temple of God; because the Romane Church, though falsly, takes vnto it selfe the title of the true Catholike Church. Some go about to delay and qualifie the matter, by comparing this Church to a man lying sicke ful of sores, he also his throat cut, yet so as his body & soule are ioyned together, & life is remaining still. But all things wel considered, It is rather like a dead carkasse, & is void of all spirituall life, as the Popish errors in the foundation doe manifest. Indeepe a knowre harlot may afterward remaine a wife, and bee so married, yet after the bill of diuorcement is giuen she ceaseth to be a wife, though she can shew her marriage ring: now the Church hath receiued the bill of diuorcement in the written word, namely, *2. Thess. 2.* and *Rev. 18. 11. 12. &c.*

Furthermore, in this commaundement wee may see a liuely portraiture of the state all mankind. Heere wee see two sorts of men, some are pertaining to Babylon, a people running on to their destruction: some againe are a people of God, seuered from  
Baby-

Babylon, and reserved to life everlasting. If  
 any aske the cause of this distinction; I an-  
 swer, *it is the very will of God vouchsafing*  
*mercie to some, & forsaking others by with-  
 drawing his mercie from them, for the be-  
 ter declaration of his iustice.* Thus saith the  
 Lord, *Rom. 11. 4. I have reserved seuen thou-*  
*sand that neuer bowed their knees to Baal:* and  
 the Prophet *Isa. 1. 9. Unless the Lord had re-*  
*served a remnant, we had bene as Sodom, and*  
*Gomorrah.* By this distinction we are taught,  
 about all things to seeke to bee of the num-  
 ber of Gods people, and to labour for as-  
 surance of this in our owne consciences. For if  
 all should be saved, lesse care would suffice;  
 but this mercie is not common to all; and  
 therefore the more to be thought vpon.

Lastly, here I note the speciall care that  
 God hath over his owne children. Hee first  
 giveth them warning to depart, before hee  
 beginne to execute his iudgement vpon his  
 enemies, with whom they live; that they  
 might not be partakers of their sinnes or pun-  
 ishments. Thus, before God would punish  
 Ierusalem, an angel is sent to marke them in  
 the forehead that mourned for the abomi-  
 nations of the people. And in the destruc-  
 tion of the first borne of Egypt the angel pas-  
 sed over the houses of the Jewes; that had  
 their

their posts sprinkled with the blood of the  
Paschall Lamb: and this passing over beto-  
keneth safetie and preservation in the com-  
mon destruction to those that haue their  
hearts sprinkled with the blood of Christ.  
This blessing of protection should moue  
vs all, to become true and hearme seruants  
of God. Men vsually become members of  
those societies and corporations, where they  
may inioy many freedoms and priuiledges.  
Well, beholde in the societie of the Saints  
of God, which is the true Church, there is  
the freedom from danger in all common  
destruction, and from eternall vengeance at  
the last day. When Hester had procured safe-  
tie for the Jewes, & libertie to reuenge them-  
selues vpon their enemies: it is said, that ma-  
ny of the people of the land became Jewes.  
Euen so, considering Christ hath procured  
freedom from hell, death, and damnation  
for all that beleue in him, we should labour  
about all things to become new creatures,  
ioyning our selues alwaies to the true  
Church of God. *1. Cor. 12: 13*  
Hitherto I haue spoken of the common  
dement: now followeth the reason thereof  
drawne from the ende, *that they be not parta-  
kers of her sinnes: and that they receiue not of her  
plagues.* Here I might stand long to shew  
what



what be the sinnes of the Church of Rome but I will only name the principall. The first sinne is Atheisme: and that I prooue on this manner. Atheisme is two-folde, open, coloured. Open Atheisme is, when men both in word and deede denie God and his word. Coloured Atheisme is not so manifest, and it hath two degrees. The first is, when men acknowledge God the Creatour and gouernour of heauen and earth, and yet denie the Father, Sonne, and holy Ghost. Thus the Ephesians before they receiued the Gospell, are saide to be *without God*, whom in their naturall iudgement they acknowledged: because they denied Christ, and consequently worshipped an Idol of their owne braine, in that they worshipped God out of Christ. And in this respect though the Samaritans worshipped the God of *Abraham*, yet our Sauiour Christ saith, *they worshipped they knew not what*. And the Psalmist saith of all the Gentiles, that their Gods are Idols. In this degree of Atheisme are placed Turkes and Iewes at this day: the Anti-Trinitaries, and Arians, and all that conceiue and worshipping God out of the trinitie. The second degree is, when men doe rightly acknowledge the vaine of the godhead in the Trinitie of persons yet so, as by other necessarie consequences

quents

Eph. 2. 12.

John. 7. 46.

Psalm. 96. 3.

quents partly of their doctrine, and partly of  
the service of God; they overturne that  
which they have well maintained. And thus  
I say, that the very religion of the Church  
of Rome is a kinde of Atheisme. For where  
it makes the merit of the workes of men  
to concurre with the grace of God, it over-  
throwes the grace of God. *Rom. 11.* In word  
they acknowledge the infinite iustice and  
mercy of God: but by consequent both are  
denied. How can that be infinite iustice,  
which may any way be appealed by humane  
satisfactions? And how shall Gods mercie be  
infinite, when we by our owne satisfactions  
must adde a supplie to the satisfaction of  
Christ? Again, *He that hath not the Sonne,*  
*hath not the Father:* and he that hath neither  
Father nor Sonne, denies God. Now the  
present Romane religion hath not the  
Sonne, that is, Iesus Christ, God and man,  
the Mediatour of mankind: but hath trans-  
formed him into a Painted Christ. And I  
shew it thus. For one Iesus Christ, in all things  
like vnto vs in his humanity, sin only excep-  
ted; they haue framed a Christ, to whome  
they ascribe two kinds of exsisting: one natu-  
rall, whereby he is visible, touchable, and cir-  
cumscribed in heauen: the other not onely  
above, but also against nature; by which

*1. Ioh. 2. 1*

he is substantially according to his flesh in  
the hands of every Priest, in every host, and  
in the mouth of every communicant, inuic-  
ible, vntouchable, vncircumscribed. And  
thus in effect they abolish his manhood.  
Yea they disgrace him of his offices. For  
one Iesus Christ, the onely king, lawge-  
uer and head of the Church, they ioine vn-  
to him the Pope not onely as a Vicar but  
also as a Fellow: in that they giue vnto him  
power to make lawes binding conscience, to  
resolue and determine ynfallibly the sense  
of holy Scripture, properly to pardon sinne  
both in respect of fault and temporall pu-  
nishment, to haue authoritey over the whole  
earth and a part of hell: to depose kings, to  
whome vnder Christ every soule is to be  
subiect, to absolve subiects from the oath of  
allegiance, &c. For one Iesus Christ the one-  
ly reall priest of the new Testament, they  
ioine many, secundarie priests vnto him,  
which offer Christ daily in the masse for the  
sinnes of the quicke and the dead. For one  
Iesus Christ the all-sufficient Mediatour of  
intercession, they haue added many fellows  
vnto him to make request for vs, namely, as  
many Saints as be in the Popes Kalender.  
Lastly, for the onely merits of Christ, in  
whome alone the Father is well pleased, they  
haue

haue devised a Treasurie of the Church  
containing beside the merits of Christ, the  
ouerplus of the merits of Saints to be dis-  
pensed to men, at the discretion of the  
Pope. And thus we see, that Christ, and con-  
sequently God himselfe to be worshipped in  
Christ, is transformed into a phantasie or I-  
dol of mans conceit. Againe, there is alwaies  
a proportion betweene the worship of God,  
and our perswasion of him: and men in gi-  
uing vnto God any worshipspe, haue respect  
to his nature, that both may be surable, and  
he well pleased. Let vs then see what manner  
of worship the Romane religion affordeth.  
It is for the greatest part merre will worship,  
without any allowance or commaundement  
from God, as Durand in his *Rationale*, in  
effect acknowledgeth. It is a carnall ser-  
uice standing of innumerable bodily rites  
and ceremonies, borrowed partly from the  
Iewes, and partly from the heathen: it is di-  
uided betwene God and some of his crea-  
tures, in that they are worshipped both with  
one kinde of worshipspe: let them praise it as  
they can. Thus then, if by their manner of  
worshipping God, we may iudge how they  
conceiue of him, as we may: they haue  
plainely turned the true God into a phan-  
tasie of their owne. For God is no other

wife to be conceiued; then he hath reuealed himselfe in his creatures and word; and specially in Christ: who is the ingrauen image of the person of the father.

The second sinne is Idolatrie: and that as grosse as was euer among the heathen. And it is to be seene in two things: First that they worshippinge the Saints with religious worship, which without exception is proper to God: Yea they transforme some of them into detestable idols, making them in truth mediators of redemption, specially the virgin Marie, whome they call a *Ladie*, a *goddesse*, a *queen*, whome (o) Christ her sonne obeyeth in heauen, a mediator, a life, hope, the medicine of the soules: and they pray vnto her thus: *Prepare thou glory for vs: defend vs from our enemies, and in the booke of death receiue vs, loose the hands of the guilty, bring light to the blind, drive away all diuells.* Shew thy selfe to be a Mother: Let him receiue the prayers. Against their Idolatrie is manifest, in that they worshippinge God in, at, before images: hauing no commaundement so to doe, but the contrarie. They alleadge that they vse and worship images only in a remembrance of God: But this is all one, as if an vnchast wife should receiue many louers in to her house in the absence of her husband: and being repro-  
ued,

Bellar. 1.  
de. sanct.  
16. Mistal.  
Breuia-  
o refor.

ued, should answer: that they were the friends of her husband, & that she kept him only in remembrance of him. Thirdly, their Idolatry exceeds the Idolatry of the heathen, in that they worship a Breadgod, or, Christ, in & vnder the formes of bread & wine. And if Christ according to his humanity be absent from the earth, as I haue prooued, the popish Host is as abominable an Idol as ever was.

The third sinne is the maintenance of adulterie. And that is manifest: first of all, in the Toleration of the Stewes flatte against the commandement of God, Deut. 23. 17. *There shall be no whore of the daughters of Israel: neither shall there be a whoore keeper of the sonnes of Israel.* And this toleration is an occasion of vncleanes to many young men and women, that otherwise would abstaine from all such kind of filthines. And what an abomination is this, when brother and brother, father and sonne, nephew and vncle, shall come to one and the same harlot, one before or after the other. Secondly, their Law beyond the fourth degree allows the marriage of any persons: and by this meanes, they sometime allow incest. For in the vnequall collaterall line, the person next the common stocke is a father or mother to the brothers or sisters posteritie, as for example:

Greg. c.  
de con-  
sang.



1 John  
2 Nicholas  
3 Thomas  
4 Lewis  
5 Roger  
6 Anthonie  
James

Anne

Here *Anne* and *Nicholas* are brother and sister, and *Anne* is distant from *James* six degrees, he beeing her neece a far off, and the marriage betwene them is allowed by the church of Rome, they not beeing within the compasse of foure degrees: which nevertheless is against the law of nature. For *Anne* being the sister of *Nicholas*, is in stead of a mother to all that are begotten of *Nicholas* even to *James* and *James* posterity. Yee thus much I graunt, that the daughter of *Anne* may lawfully marie *James* or *Anthonie*, the case beeing altered: because they are not one to another as parents and children.

By The fourth sinne is Magick, sorcerie, or witchcraft, in the consecration of the host in which they make their Breaden-gods: in exorcismes ouer holy bread, holy water and salt, in the casting out or driving away of diuels, by the signe of the crosse, by solemn coniuurations, by holy water, by the ringing of bells, by lighting tapers, by reliques, & such like. For these things haue not their supposed force either by creation, or by any institution of God in his holy word, and therefore if any thing be done by them, it is from the secret operation of the diuell himselfe.

Colan, Act  
c. 4. con.

TH

E V

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The fifth sinne is, that in their doctrine they maintaine perurie, because they teach with one consent, that a Papist examined may answer doubtfully against the direct intention of the examiner: framing an other meaning vnto himselfe in the ambiguitie of his words. As for example, when a man is asked, whether he said or heard Masse in such a place: though he did: they affirme, he may say, No: and sweare vnto it: because he was not there, to reueale it to the examiner: whereas in the very law of nature, he that takes an oath should sweare according to the intention of him that hath power to minister an oath: and that in truth, iustice, judgment: let them cleare their doctrine from all defence of perurie, if they can.

The sixth sinne is, that they reuerse many of Gods commandements, making that no sinne which Gods word makes a sinne. Thus they teach, that if any man steale some little thing, that is thought not to cause any notable hurt, it is no mortall sinne, that the officious lie and the lie made in sport are veniall sinnes: that to pray for our enemies in particular is no precept but a counsell: and that none is bound to salute his enemy in the way of friendship, flatter against the rule of Christ, *Matth. 5. 47.* where the word [*aspasesthe,*] signifieth all

Molan.  
tract. 2. c.  
con. 1. pro  
5. idem ca  
tera.

manner of dutie and curtesie that shall indige-  
ment, though content come thereto, is regularly  
but a veniall sinne: that, it is lawfull oþherwile  
toaine holines: that the painting of the face is  
ordinarily but a veniall sinne: that, it is not law-  
full to forbide begging: whereas the Lord  
forbade there should be any beggar in Isra-  
el.

Againe, they teach that men in their  
choller, when they are chiding, and sweare  
wound & blood, are not indeed blasphemers.

Lastly, their writers vse manifest lying, to  
iustifie their doctrine. They plead falsly that  
all antiquity is on their side, whereas it is as  
much against them as for them, and as much  
for vs as them. Againe their manner hath  
bin and is still to prooue their opinions by  
forged and counterfait writings of men,  
somewhereoff I will name.

1. *Saint Iames Liture*.
2. *The Canons of the Apostles.*
3. *The bookes of Dionysius Areopagita, and  
namely De Hierarchia Ecclesiastica.*
4. *The Decretall Epistles of the Popes.*
5. *Pope Clements workes.*
6. *Some of the Epistles of Ignatius.*
7. *Origens booke of repentance. His homilies  
in diuersos sanctos, Commentaries on Iob  
and booke of Lamentation.*
8. *Chrysostomes Liture.*

9. *Basilis*

2. *Basile liturgie and his Africa*
3. *Augustines booke de S. quest. D. l. viij. A booke of true and false repentance Ser. de festo commemoratiouis animarum booke de dogm. Ecclesiast. Sermon ad fratres in Hieremo. Sermon of Peters chaire. Booke of visiting the sicke, &c.*
4. *Iustin Martyrs Questions and Answers*
5. *Athanasius Epistle to Pope Felix.*
6. *Bernards sermons of the Lords Supper*
7. *Hieromes Epistle ad Demetriadem (a- uouring of Pelagius.*
8. *Tertullian de Monogamia.*
9. *Cyprian de Chrismate & de ablutione pedum.*
10. *In the Councell of Sardica the 3, 4, and 5. canons are forged.*
11. *In the Councell of Nice all saue 20. are forged.*
12. *Certaine Romane Councels under Sylue- ster are forged. For hee was at this time dead, and therefore could not confirme them.*
13. *Sozom. lib. 2.*
14. *To the first canon of the Councell of Nice are patched these words. That the Ro- mane Church hath alwaies had the Supremacie.*
15. *Lastly I will not omit that Pope Sixtus. Bonifacius. and Calixtus falsified the canons.*

canons of the council of Nice, so proud of  
 A. impudens from all places to Rome: so as the Bi-  
 sh. of *Tricke* were forced to send for the  
 good *man* copies of the said Council from Con-  
 stantinople and the Churches of Greece.

I might here rehearse many other sinnes  
 which with the former call for vengeance  
 upon the Romane Church; but it shall  
 suffice to haue named a few of the prin-  
 cipall.

Now in this season, our Saviour Christ  
 prescribes another maine dutie to his owne  
 people: and that is, to be carefull to eschew  
 all the sinnes of the Church of Rome, that  
 they may withal escape her deserved plagues  
 and punishments. And from this prescribed  
 dutie I obserue two things. The first is, that  
 every good seruant of God, must carefully a-  
 void contracts of marriage with professed  
 Papists, that is, with such as holde the  
 Pope for their head, and beleue the do-  
 ctine of the Council of Trent. For in such  
 matches men hardly keepe faith and good  
 conscience, and hardly bold communicati-  
 on with the head of the Romane Church. A  
 further ground of this doctrine I pro-  
 pound. In Gods word there is mentioned a  
 double league betweene man and man,  
 countie and countie. The first, the league

of concord, when one kingdom binde it self  
 to liue in peace with another, for the main-  
 tinance of trafficke without disturbance, and  
 this kinde of league may stand betwixt the  
 Gods Church and the enemies thereof. The  
 second is the league of amitie, which is be-  
 twixt men, people, or countries binde themselves  
 to defend each other in all causes, and to  
 make the waies of the one, the waies of the  
 other; and this league may not be made with  
 those that be enemies of God. *Iehoyapha*, o-  
 therwise a good king, made this king of  
 league with *Ahab*, and is therefore repro-  
 ued by the Prophet, saying, *Wouldest thou help  
 the wicked, and take them that hate the Lord?* 2.  
*Chron.* 19. 2. Now the marriages of Pro-  
 testants with Papists are private leagues of  
 amitie, betwixt one person and person, and  
 therefore not to be allowed. Against *Malac.*  
*chap. 2. vers. 11* the Lord saith, *Which hath de-  
 filed the holiness of the Lord which he loved, and  
 hath married the daughters of a strange God:*  
 wherof is flaily condemned marriage made  
 with the people of a false god: now the Pa-  
 pists by the consequences of their doctrine  
 and religion, turne the true *Christ* into an  
 idol of their owne braines, as I haue shewed;  
 and the true *Christ* revealed in the written  
 word into a fained *Christ* made of bread.

Yet



Yet if such a marriage be once made and b-  
-rithed, it may not be dissolved. For such par-  
-ties are not simply in that they marrie, but  
-because they marrie not in the Lord, being  
-of diverse religions. The fault is not in the  
-act of marriage, but in the manner of  
-marrying in: and for this cause, the Apostle  
-commandeth the beleewing partie, not to  
-forsake or refuse the unbelieewing partie, be-  
-cause he is very infidell (which no Papist is) if he  
-or she will abide. 1. Cor. 7. 13. and he that  
-is to The second thing is that every servant of  
-God must take heed how he travels into  
-such countries where Popish religion is sta-  
-blished, lest he partakes in the finnes and pu-  
-nishments thereof. Indee to goe upon an  
-hallenge to any place, or to travel to this end,  
-that wee may performe the necessarie duties  
-for our speciall or general callings, is not un-  
-lawfull: but to travell out of the precincts of  
-the Church onely for pleasure sake, and to  
-see strange fashions, hath no warrant. And  
-hence it is, that many men which goe forth  
-in good order, yet come home with  
-corrupted consciences. The best traveller of all  
-is hee that living at home or abroad, can goe  
-out of himselfe, and depart from his owne  
-finnes and corruptions by true repentance.

FINIS

AN ADVERTISEMENT TO ALL FALLOUERS OF THE ROMANE RELIGION, CONCERNING THE  
THE SAID RELIGION IS AGAINST THE CATHOLICK  
PRINCIPLES AND GROUNDS OF CHRISTIANITY.

# An advertisement to all fallow

lowers of the Romane Religion, concerning the  
the said Religion is against the Catholick  
principles and grounds of Christianity.

**G**REAT is the number of them  
that embrace the religion of  
the present church of Rome,  
being deceived by the gla  
rious titles of Universalitie,  
Antiquitie, Succession. And

no doubt, though some be wilfully blinded,  
yet many devoured this way, never saw any o  
ther truth. Now of them & the rest I desire  
this favour, that they will but weigh and ponder  
with themselves this one thing, which I  
will now offer to their considerations, & that  
is, That the Romane religion now established by the  
Councell of Trent, is in the principall points thereof  
against the very grounds of the Christianity that  
have bin agreed vpon ever since the times of  
the Apostles, by all churches. These grounds  
are foure: the first is the Apostles Creed:  
the second is the Decalogue or tenne com  
mandements: the third is the forme of pray  
er called the Lords prayer: the fourth is the  
Institution

Instruction of the two Sacraments, baptisme,  
and the Lords Supper, 1. Cor. 11. 23.

That I may in some order manifest this  
which May, I will beginne with the Symbols  
or Creede. And first of all it must be consi-  
dered, that some of the principall doctrines  
beleueed in the Church of Rome are, that  
the Pope or Bishop of Rome is the vicar of  
Christ & the head of the Catholike church:  
that there is a fire of purgatorie after this  
life: that images of God and Saints are to  
be placed in Churches and worshipped: that  
prayer is to be made to Saints departed, and  
their intercession to be required: that there  
is a propitiatorie sacrifice daily offered in  
the masse for the finnes of the quicke & the  
dead. These points are of that moment, that  
without them the Romane religion cannot  
stand: and in the Councell of Trent the  
curse *Anathema* is pronounced vpon al such  
as denie these or any of them. And yet  
marke the Apostles Creede which hath bin  
thought to containe all necessarie points in  
religion to be beleueed, and hath therefore  
bin called the *Key and rule of faith* this Creede  
I say, hath not any of these points; nor the  
Expositions made therof by the ancient fa-  
thers, nor any other Creede or confession of  
faith made by any Councell or Church for  
the

the space of many hundred yeares. This is a  
 plaine prooffe to any indifferent man, that  
 these be new articles of faith, neuer knowne  
 in the Apostolike Church: and that the fa-  
 thers and Councils could not find any such  
 articles of faith in the booke of the old and  
 new Testament. Answer is made: that all  
 these points of doctrine are beleueed under  
 one article, *I beleuee the Catholike Church*, the  
 meaning whereof, they will haue to bee, that  
 we beleene all things which the Catholike  
 Church holdeth and teacheth to bee beleueed.  
 If this be as they say, we must needs be  
 in the Church: that is, put our confi-  
 dence in the Church, for the manifestation  
 and the certentie of all doctrine necessary  
 to saluation: and thus the eternall truth of  
 God the Creatour, shall depend on the de-  
 termination of the creature; and the written  
 word of God in this respect is made insuffi-  
 cient, as though it had not plainly reuealed  
 points of doctrine, pertaining to saluation.  
 And the auncient Churches haue bene  
 ouer-seene, that did not propound these  
 new points to be beleueed as articles of  
 faith, but left them to these latter times.  
 2. In this *Credo*, *I beleuee in God*, and *I  
 beleuee the Church*, are distinguished. *I  
 beleuee in God*, is pertaining to the Creatour: *I  
 beleuee the Church*,

in finem  
 dymd

Scm. 1. 1.  
 de Temp.

Thom. 1. 1.  
 on Rom. 1. 1.

1. 1.  
 E. 1. 1. 1.

mod. 1. 1.  
 1. 1. 1. 1.

1. 1. 1. 1.  
 1. 1. 1. 1.

leuee,

Ruffin  
Symb.

Serm. 131.  
de Temp.

Athem. Test.  
on Rom. 10.  
14.

Euseb. E.  
miss. hom.  
2. de Simb.  
Cypr. de  
dupl. Mar-  
tyr.

away to the creature, as Ruffinus hath noted, when he saith, that by this preposition, the Creator is distinguished from the creature, & things pertaining to god from things pertaining to men. And Augustine saith, it must be known that we must beleue the Church, and not beleue in the Church: because the Church is not God, but the house of God. Hence it followes, that we must not beleue in the Saints, nor put our confidence in our works, as the learned Papists teach. Therefore the father saith, Wee ought of right to beleue Peter and Paul, but to beleue in Peter and Paul, as is said to the servant, the honour of the Lord, is not in us. And Cyrillus saith, Hee doth not beleue in God which doth not place in him alone the trust of his whole felicitie.

The article, conceived by the holy Ghost, is our turned, by the transubstantiation of bread and wine in the masse, in the bodie & blood of Christ. For herewe are taught to confesse the true and perpetual incarnation of Christ, beginning in his conception, and neuer ending afterward: and wee acknowledge the truth of his manhood, and that his bodie hath the essentiall properties of a true bodie, standing of flesh and bone: having quantity, figure, dimensions, namely, length, breadth, thicknes: having part out of part,

as head out of seere, and seere out of head; being also circumscribed visible, touchable in a word, it hath all things in it, which by order of creation, belong to a bodie. It will be said, that the body of Christ may remaine a true bodie, and yet be altered in respect of some qualities, as namely circumscription. But I say againe, that locall circumscription can no way be seuered from a bodie, it remaining a bodie. For to be circumscribed in place, is an essentiall propertie of every quantitie: and quantitie is the common essence of every body. And therefore a bodie in respect of his quantity must needs be circumscribed in one place. This was the iudgement of Leo, when he said, *The bodie of Christ is by no meanes out of the truth of our bodie.* And Augustine, when he said: *Onely God in Christ so comes, that he doth not depart: so returnes, that he doth not leave us: but man according to bodie is in place, and goes out of the same place, and when he shall come unto another place, he is not in that place whence he comes.* To helpe the matter, they vse to distinguish thus. Christs bodie in respect of the whole (i) essence thereof may be in many places, but not in respect of the whole quantity, whereby, it is onely in one place. But as I haue said, they speake contraries: for quantitie (by all learning)

Epist. 70.

Tract. 2. Joh.

rate essen-  
tia non ro-  
taurate  
quantitate



is the essence of a bodie, without which a bodie cannot be.

In the Creede we confesse that Christ is ascended into heaven, and there after his ascension sits at the right hand of his Father, and that according to his manhood. Hence I conclude, that Christs bodie is not really and locally in the Sacrament, and in every Host which the priest consecrareth. This argument was good when *Vigilius* against *Eurycher* said, When it (the flesh) was on earth it was not in heaven: and because it is now in heaven, it is not on earth: and he addes afterward that this is the Catholike faith and confession. And it was good when *Fulgentius* said, According to his humane substance he was absent from earth, when he was in heaven, and he left the earth, when he ascended into heaven. And, The same inseparable Christ, according to his whole manhood leaving the earth, locally ascended into heaven, and sits at the right hand, and according to the same whole manhood, he is to come to iudgement. And it was good, when *Cyril* said, No man doubts but that when he ascended into heaven, though he be alwaies present by the power of his spirit, he was absent in respect of the presence of his flesh. And it was good when *August.* said, According to the flesh, which the Word assumed, he ascended into heaven, he

is not here, there he sitt at the right hand of the father: and he is here according to the presence of his maiestie. And, He went as he was man, and he abode as he was God: he went by that whereby he was in one place abroad by that whereby he was every where.

Againe, in that we beleue the Catholike Church, it followes that the Catholike Church, is inuisible: because things seene are not beleued. And the answer commonly v-fed, that we beleue the holinesse of the Church, will not serue the turne. For the words are plaine, and in them we make confession that we beleue not onely the holines of the Church, but also the Church it selfe.

6 Lastly the articles, Remission of sinnes, Resurrection of the bodie, and Life everlasting, containe a confession of special faith. For the meaning of them is thus much: I beleue the remission of mine owne sinnes, and the resurrection of mine owne bodie to life everlasting: and that by the iudgement of learned antiquitie. *Augustine* saith, If thou also beleue that thou shalt rise againe and ascend into heauen (because thou art sure of so great a patrone) thou art certaine of so great a gift. And, Make not Christ lesse, who brings thee to the kingdome of heauen for remission of

Symbad  
Catech.  
c. 7. lib.  
cap. 110.

finnes. Without this faith, if any come to baptisme,  
 he shuts the gate of mercie against himselfe.  
 And, whosoever faithfully beleeveth, and holdeth  
 this profession of his faith (in which all his finnes  
 are forgiven him) let him prepare his will to the  
 will of God, and not feare his passage by death.  
 And, The whole Sacrament of baptisme standeth  
 in this, that we beleene the resurrection of the  
 bodie, and remission of finnes to be given vs  
 of God. And, He giueth these keys to the Church  
 that whosoever in his Church, should not  
 beleue his finnes to be forgiven, they should not  
 be forgiven unto him: and whosoever believeth  
 and turned from them abiding in the lappe  
 of the said Church, at length shall be healed  
 by faith and amendment of life. And, That  
 which thou hast heard to be fulfilled in the glori-  
 ous resurrection of Christ, beleene that the very  
 same shall be fulfilled in thee, in the last iudge-  
 ment and the resurrection of thy flesh shall restore  
 thee for all eternitie. For unlesse thou shalt be-  
 lieue that thou art to be repaired by death, thou  
 canst not come to the reward of life eternall. And  
 in ancient time the article of resurrection  
 hath beene rehearsed on this manner, The  
 resurrection of this flesh: and the last applyed  
 vnto it, To everlasting life. Hence then  
 two maine opinions of the Church of  
 Rome are quite overthrowne, one that we

cannot

term. 11.  
 Temp.

Doct.  
 Christ. l. 1.  
 p. 18.

term. 12.  
 Temp.

Iustin. in  
 symb.  
 August. de  
 symb. lib. 3.  
 6. ad Ca-  
 thechu. &  
 cathir. c.

cannot by speciall faith be certaine of the remission of our finnes, and the saluation of our soules: the other, that a man truly iustified may fall away and be damned. Now this cannot be, if the practise of the auncient Church be good, which hath taught vs to beleue euerlasting life ioyntlie without remission of finnes.

To come vnto the Decalogue, first of all it is a rule in expounding the seuerall commandements, that where any vice is forbidden, there the contrarie vertue is commaunded, and all vertues of the same kinde, with all their causes, occasions, furtherances. This rule is graunted of all: and hence it followes, that counsells of perfection, if they haue in them any furtherance of vertue, are inioyned in and by the law, and therefore prescribe no state of perfection beyond the scope of the law.

Secondly the commandement, Thou shalt not make to thy selfe any grauen image, &c. hath two seuerall parts. The first forbiddes the making of carued or grauen images: the second forbiddes the adoration of them. Now the first part is notable expounded by Moses, Deutr. 4. verse 16. Take good heed

unto your selves, that ye corrupt not your selves & make you a graven image or representation of any figure in the likenes of male or female. Marke the reason of this prohibition in the same place: for (saith he) ye saw no image in the day the Lord spake unto you in Horeb; and v. 15. Ye heard the voice of the words but saw no similitude save a voice. Now the reason being understood of the image of god himselfe the prohibition must needs be so understood. Againe there is no question; that God directs his commandement against a linne in speculation, but against some common and wicked practise of the Iewes, and that was to represent God himselfe in likenesses and bodily formes, *Esa. 46. 18.* And that was also the practise of the Gentiles, that were far more grosse in this kinde then the Iewes, *Rom. 1. 23.* This then is plaine to any indifferent man, that the first part of the commandements forbids the making of grauen images or likenesses of the true *Rebbon*: and thus the Romane Catechisme vnderstands the words. As for the second part, it must be understood according to the meaning of the first: and therefore it forbids vs, to bowe downe to any image of God. Hence then it followes, that to worship God or Saints in, or at images, and to worship images with religious

ligious worshippes, is abhominable idolatrie. And common reason might teach vs thus much. For they that adore and worship the true God in images, doe binde the presence of God, his operation, graces, and his hearing of vs, to certain things, places, signes, to which he hath not bound himselfe, either by commandement or promise: and that is, otherwise to worshipping God, and to seeke for his blessing, then he hath commanded himselfe to bee worshipped, or promised to heare vs. Vpon this ground, is plainely overthrowne the excuse which they make, that they worship not images but God and Saints in images: for neither God nor the Saints doe acknowledge this kinde of honour, but they abhorre it. Whence it followes necessarily, that they worship nothing beside the image, or, the deuile of their owne braine, in which they faine themselves such a God as will bee worshipped, and receiue our prayers at images. It will be said, that the Papists doe no otherwise tie the worship and invocation of God to images, then God tied himselfe to the sanctuary and the temple of *Solomon*. And I say againe, it was the will of God that he would shew his presence, and be worshipped at the Sanctuary, and the Iewes had the warrant of Gods word for it: but we haue



no like warrant, either by promise or commandment, to tie Gods presence to an image or crucifixe. Againe, reason yet further may discover their idolatrie. They, which worshippe, they knowe not what, worshippe an idol: but the Papists wor-  
 shippe they knowe not what. I propoue it thus: To the consecration of the hoste, there is required the intention of the priest, at the least veruallly, as they say, and if this be true, it followes that none of them can come to the Masse, let pray in faith, but he must alwaies doubt of that which is lifted vp by the hands of the priest in the Masse: whether it be bread or the bodie and blood of Christ. For none can haue any certentie of the intention of the priest in consecrating this bread and this wine: but rather may haue a iust occasion of doubting by reason of the common ignorance and loosenes of life in such persons.

Thirdly, the commandment touching the Sabbath, gives a libertie to worke sixe daies in the ordinary affaires of our calling: and this libertie cannot be repealed by any creature. The Church of Rome therefore erreth in that it prescribeth set & ordinarie festiual daies, not onely to God, but also to Saints: inioyning them as straitly, & with as  
 much

much solemnitie to be observed, as the Sabbath of the Lord.

Fourthly, the third commaundment, or (as they say) the fourth, intoyner children to obey father and mother in all things, specially in matters of shewment, as in their marriage and choise of their callings: and that even to death: and yet the Church of Rome against the intent of this commaundment, allowes that clandestine marriages, and the vowe of religion shall bee in force, though they be without, and against the consent of wife and carefull parents.

Fifthly, the last commaundment of lust, forbiddes the first motions to sinne, that are before consent. I proue it thus: Lust is forbidden in the former commaundments as wel as in the last, yea lust that is toynd with consent: as in the commaundment, thou shalt not commit adultery is forbidden lust after our neighbours wife: and in the next, lust after our neighbours goods, &c. Now if the last commaundment also forbid no more but lust with consent, it is confounded with the rest: as by this meanes there shall need to be distinguished words, or commaundments: which to say is absurd: it remains therefore that the lust here forbidden goes before consent. Again, the Philosophers knewe that lust with consent was

was full, and by the light of nature: but Paul  
 a learned Pharise and therefore more then  
 a Philosopher knew not Lust to bee sinne,  
 as is forbidden in this commandment,  
 Rom. 7. Untill therefore that is forbidden here,  
 is without consent. Wicked then is the do-  
 ctine of the Romane Church teaching, that  
 in all things we are required to use our  
 senses, and be will and hence they say, that  
 though the senses and the imagination are  
 not to be used, yet the will is to be used  
 to resist them. Lastly, the words of the second com-  
 mandment, And thou shalt love the Lord thy  
 God with all thy heart, with all thy strength,  
 with all thy might, and with all thy mind,  
 overthrowes all humane merits. For  
 if God reward be given of merite to them  
 that keepe the law, it is not given for the  
 merite of the workes done, but for the  
 sake of the promise. In the third part of the Cate-  
 chisme, the Lords prayer is a most absolute  
 and perfect forme of prayer, For which cause  
 it was called of Tertullian, The bridle of the  
 spirit, and Christiano faith, the law of prayer,  
 as the law of bestiality, and the law of working.  
 Now in this prayer we are taught to direct  
 our prayers to God alone, Our father, &c.  
 and only in his name, & in the name of Christ.  
 For God is our father, and by Christ. It is  
 little else therefore, to say any invocation  
 as the heathen knewe that Iust with content

1. 1. m.  
 1. 1. c. 17.  
 1. 1. 4.

of Saints, or to make them our mediators of intercession vnto God, and it is sufficient if we pray onely vnto God in the name of Christ alone.

2 In the fourth petition, we say thus, *Give vs our daily bread.* In which words, we acknowledge that euery morsell of bread is the free gift of God. What madnesse then is it, for vs to thinke that wee should merit the kingdome of heauen by workes that cannot merit so much as bread?

3 In the next petition, *Porgine vs our debts,* foure opinions of the Roman religion are directly ouerthrowne. The first is concerning humane satisfactions. For the childe of God is here after his conuersion taught, to humble himselfe day by day, and to pray for the pardon of his daily sinnes: now to make satisfaction and to sue for pardon is contrarie. The second opinion here ouerthrowne is touching merits. For we doe acknowledge our selues to bee debtors vnto God, yea bankrupts: that beside the maine summe of many thousand talents, we daily increase the debt: therefore we cannot possibly merit any of the blessings of God. It is much more madnesse to thinke, that they which cannot pay their debts, but rather increase them day by day, should deserve or purchase any

any of the goods of the creditours, or the  
 pardon of their debts: and if any fauour be  
 shewed them, it comes of meere good will  
 without the least desert. In a word, this must  
 be thought vpon, that if all we can doe, will  
 not keepe vs from increasing the maine sum  
 of our debt, much lesse shall we be able by a  
 ny merit to diminish the same: by good  
 right thereof. For all good seruants cast  
 downe themselves and pray, Forgiue vs our  
 debts. The third opinion is, that punishment  
 may be retained, the fault being wholly re-  
 mitted: but this cannot stand, for here sinne  
 is called our debt: because by nature we owe  
 vnto God obedience, and for the defect of  
 this payment, we further owe vnto him the  
 forfeiture of punishment. Sinne then is cal-  
 led our debt in respect of the punishment.  
 And therefore when we pray for the pardon  
 of sinne, we require the pardon not onely of  
 fault, but of the whole punishment. And  
 when a debt is pardoned, it is absurd to think  
 that the least payment should remaine. The  
 fourth opinion is, that a man in this life may  
 fulfill the lawe, whereas in this place every  
 seruant of God is taught to aske a daily par-  
 don for the breach of the lawe. Answer is  
 made, that our daily sinnes are veniall and  
 not against the lawe, but beside the lawe. But  
 this

this which they say is against the petition for a debt that comes by forfeiture is against the bond or obligation. Now every sinne is a debt causing the forfeiture of punishment, and therefore is not beside, but directly against the law.

4 In this clause, *as we forgive our debtors*, it is taken for granted, that wee may certainly know that wee are in loue and charitie with men, when wee make reconciliation: why then may not wee know certainly that we repent and beleue and are reconciled to God? which all Romane Catholikes denie.

5 In the last words, *and leade vs not into temptation*, wee pray not, that God should free vs from temptation (for it is otherwhiled good to be tempted, *Psalm 26. 1.*) but that we be not left to the malice of *Sathan*, and held captiue of the temptation, for here *to be lead into temptation*, and *to be deliuered*, are opposed. Now hence I gather, that he which is the childe of God truly iustified and sanctified, shall neuer fall wholly and finally from the grace of God: and I conclude on this manner: That which wee aske according to the will of God, shall be graunted, *1. Ioh. 3.* but this the childe of God asketh, that he might neuer be wholly forsake of his father, and.



and lest captiue in temptation. This therefore shall be graunted.

6. This clause *Amen*, signifies a speciall faith touching all the former petitions, that they shall be graunted: and therefore a speciall faith concerning remission of sinnes, which the Romane Church denieth.

To come to the last place, to the Institution of the Sacrament of the Lords supper. 1. *Chr. 14. 23.* In which first of all the Reall presence is by many circumstances overthrowne. Out of the words, *He took & brake*, it is plaine, that that which Christ tooke was not his bodie, because he cannot be said with his owne hands to haue taken, held, and broken himselfe, but the very bread. Againe, Christ said not: *under the forme of bread*, or, *in bread*: but *This, that is, bread is my bodie*. 3. Bread was not given for vs, but only the bodie of Christ: and in this first institution, the bodie of Christ was not really given to death. 4. The cup is the new Testament by a figure: why may not the bread be the bodie of Christ by a figure also? 5. Christ did eare the supper, but not himselfe. 6. Wee are bidden to doe it, till he come: Christ then is not bodily present. 7. Christ bids the bread to bee eaten in a remembrance of him: but signes of remembrance are of things absent.

8. If

3. If the Popish real presence be granted, then the bodie & blood of Christ are either severed or ioyned together. If severed, then Christ is still crucified. If ioyned together, then the bread is both the bodie and blood of Christ: whereas the instruction saith, the bread is the bodie, and the wine is the blood.

2. Againe, here is condemned the administration of the sacrament vnder one onely kinde. For the commaundement of Christ is, *Drinke ye all of this*, Mat. 26. 27. And this commaundement is rehearsed to the Church of Corinth in these words, *Doe this as oft as ye drinke in remembrance of me.* 1. 25, And no power can reuerse this commaundement: because it was established by the soueraigne head of the Church.

These fewe lines, as also the former treatise, I offer to the view and reading of them, that fauour the Romane religion: willing them with patience to consider this one thing, that their religion, if it were Catholike & Apostolike (as they pretend) it could not be contrarie so much as in one point to the grounds of all Catechismes, that haue been vsed in Churches, confessing the name of Christ, euer since the Apostles daies. And whereas it crosseth the said grounds in sundrie points of doctrine (as I haue prooued)

[illegible]

